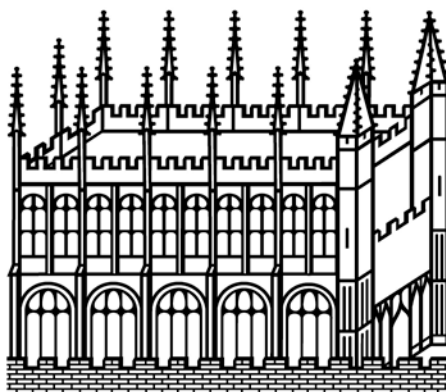




Bodleian Libraries

UNIVERSITY OF OXFORD

This book is part of the collection held by the Bodleian Libraries
and scanned by Google, Inc. for the Google Books Library Project.

For more information see:

<http://www.bodleian.ox.ac.uk/dbooks>



This work is licensed under a Creative Commons Attribution-NonCommercial-
ShareAlike 2.0 UK: England & Wales (CC BY-NC-SA 2.0) licence.

THE STORY OF OUR SIXTH YEAR.

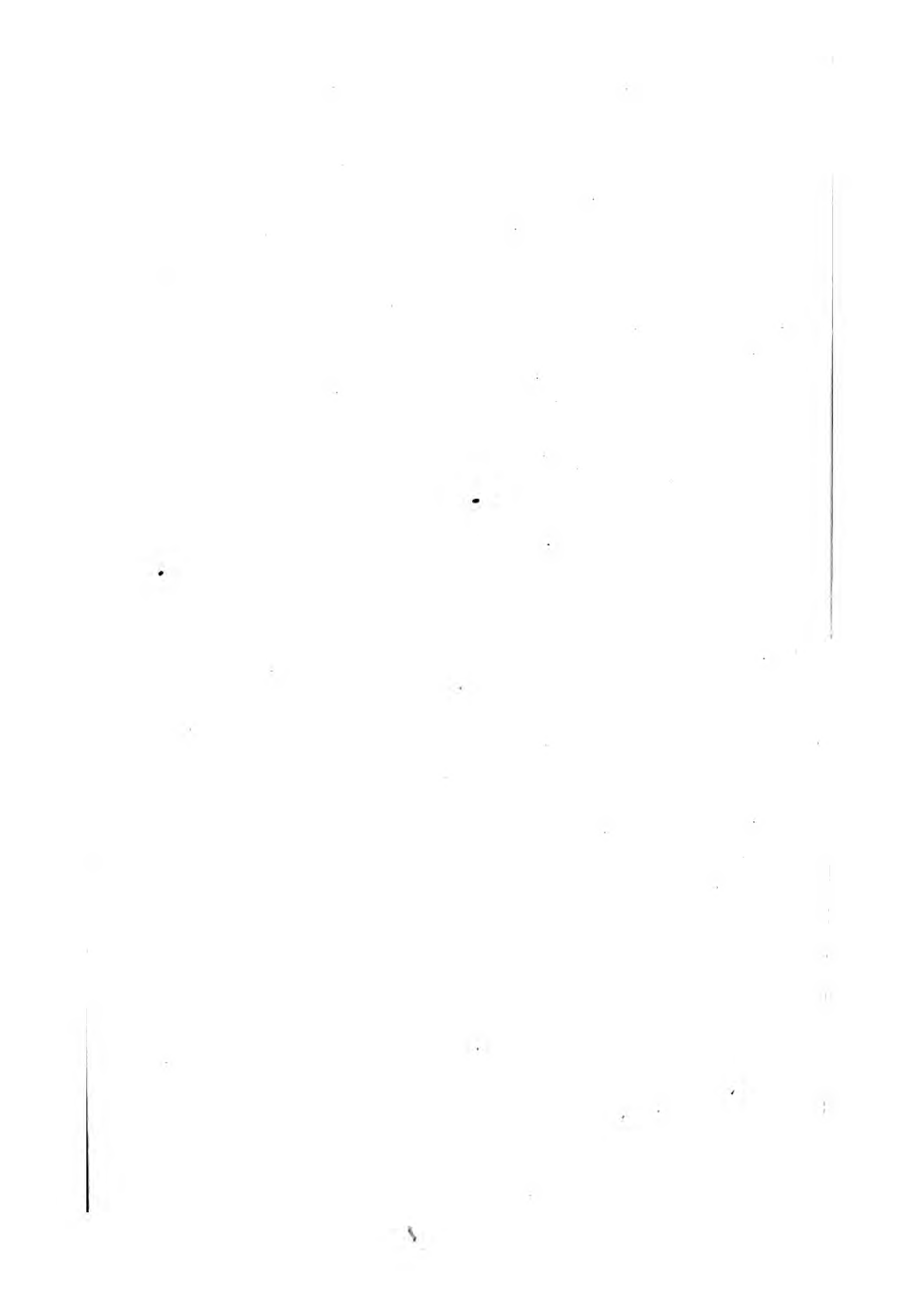
BY

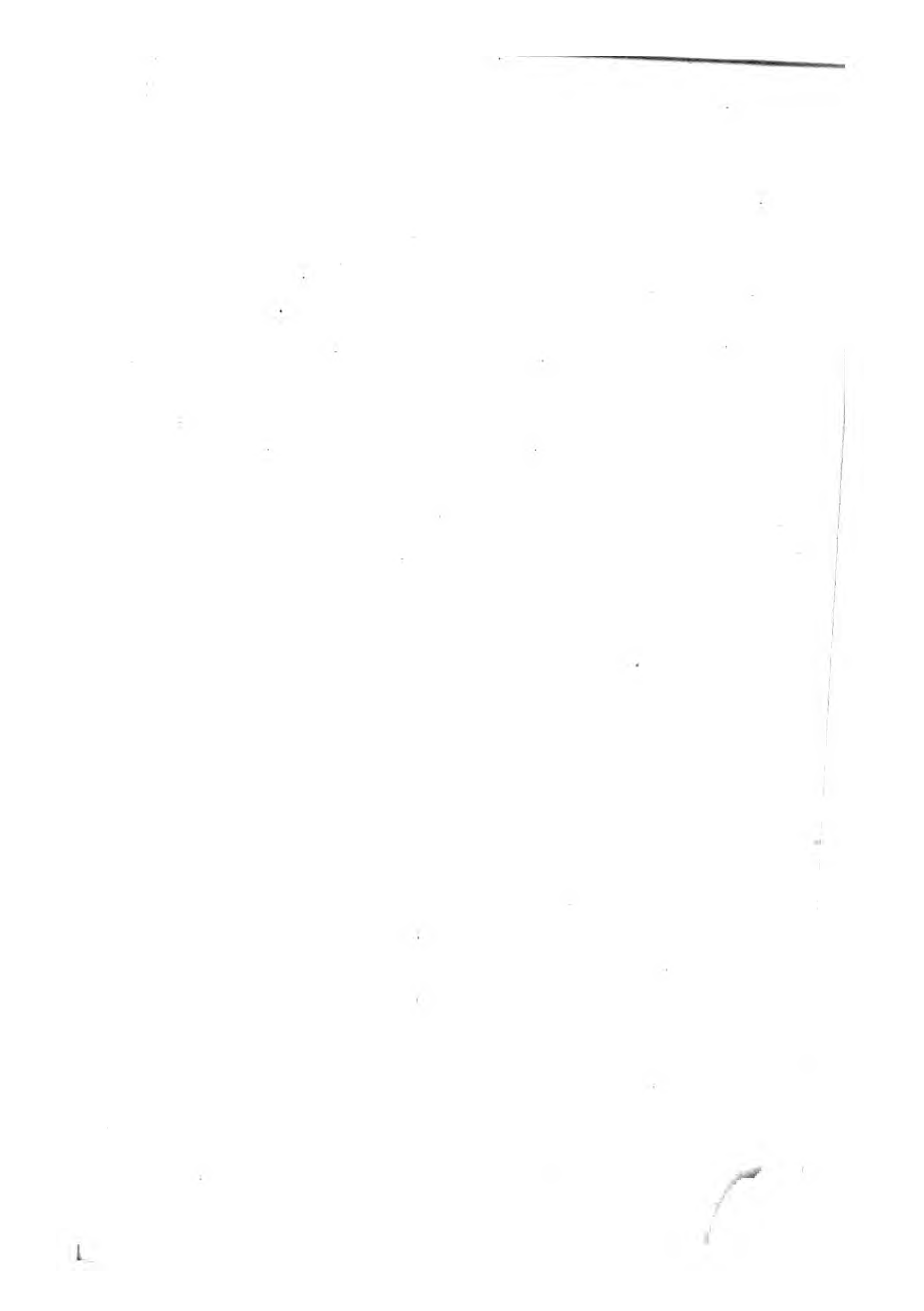
MRS. H. GRATTAN GUINNESS.

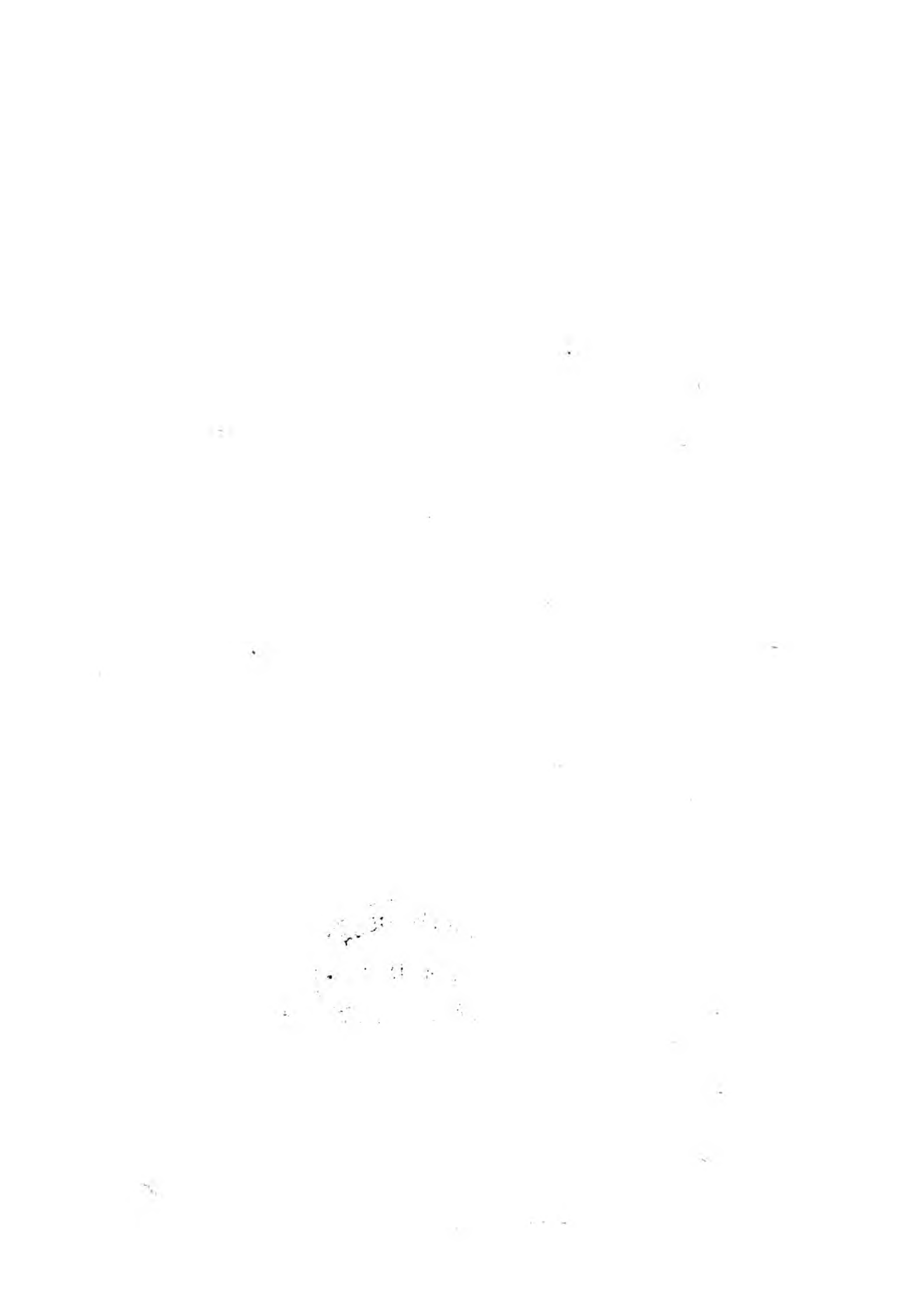


600088532W









“Some are Fallen Asleep;”
OR,
THE STORY OF OUR SIXTH YEAR
AT THE
EAST LONDON INSTITUTE
FOR
HOME & FOREIGN MISSIONS.

BY MRS. H. GRATTAN GUINNESS.



London:
HODDER & STOUGHTON, 27, PATERNOSTER ROW;
MORGAN & SCOTT, 12, PATERNOSTER BUILDINGS.

133. 9. 146.

EAST LONDON INSTITUTE

FOR HOME AND FOREIGN MISSIONS.

Harley House, Bow, E.; and Hulme Cliff College, Curbar,
Derbyshire.

Honorary Director.—H. GRATTAN GUINNESS.

Treasurer.—STEVENSON A. BLACKWOOD, Esq.

Bankers.—LONDON AND SOUTH-WESTERN BANK, BOW BRANCH.

Auditors.—THEODORE JONES & Co., Finsbury Circus.

Honorary Secretary.—MRS. H. GRATTAN GUINNESS.

Tutors.

Mr. JOHN BARFIELD, B.A. Lond. Mr. JULIUS ROHRBACH.

(Assisted by Lecturers.)

Referees.

REV. ARCHIBALD G. BROWN, London.
W. T. BERGER, Esq., Cannes.
REV. HENRY E. BROOKE, Dovercourt.
W. CARRUTHERS, Esq., F.R.S., British
Museum.
REV. DR. CULROSS, Highbury, London.
REV. THAIN DAVIDSON, Islington.
LORD FARNHAM, Farnham, Cavan.
CHARLES FINLAY, Esq., Belfast.
PHILIP HENRY GOSSE, Esq., F.R.S.,
Torquay.
REV. S. HEBDITCH, Clapton Park.
JOHN HOUGHTON, Esq., Liverpool.
REV. DAVID LOWE, Newcastle.
THEODORE HOWARD, Esq., Chislehurst.
THE RT. HON. LORD POLWARTH, St.
Boswell's, Scotland.

DONALD MATHESON, Esq., London.
JOHN MELROSE, Esq., Edinburgh.
CAPT. THE HON. R. MORETON, Highbury,
N.
R. C. MORGAN, Esq., London.
ROBERT PATON, Esq., Highbury, N.
REV. SINCLAIR PATTERSON, M.D., Lon-
don.
THE RT. HON. LORD RADSTOCK, East
Sheen, S.W.
REV. A. A. REES, Sunderland.
T. B. SMITHIES, Esq., London.
REV. C. H. SPURGEON, London.
REV. J. HUDSON TAYLOR, China Inland
Mission.
REV. HENRY M. WILLIAMSON, Belfast.

THIS Institute was founded under a deep and pressing sense of the claims of the eight hundred millions of heathen, still in this nineteenth century utterly unevangelized; and of the need of a practical Training Home, where Christian young men, of any evangelical denomination, gifted for God's service, and sincerely desirous to devote themselves to it, might be received and tested, instructed in the truth, exercised in various branches of evangelistic labour, and when sufficiently prepared, *helped to go forth as missionaries* to any country or sphere to which God might providentially open their way.

The need for and the benefit of such an Institute may be judged from the fact, that during the six years which have elapsed since its commencement, more than a thousand Christian young men have applied to be received, that over two hundred have been received, and that of these about one hundred are at the present time labouring in the gospel, either in the Home or the Foreign field, while seventy are still studying in the Institute.

The students have been of various nationalities; not only English, Scotch, Irish, and American, but French, German, Italian, Spanish, Swedish, Danish, Russian, Bulgarian, Syrian, Egyptian, Kaffir, Negro, Hindu, Parsee, Koordish, and Jewish, and they have been of various evangelical denominations. Those of them who have gone forth as missionaries are now connected with about twenty different societies and associations.

The Institute is catholic and entirely undenominational. Young men of every rank, nation, and evangelical denomination are received and trained for every country and every sphere of Mission service.

The training given is not only intellectual, but practical; several Mission Halls, and a Mission cutter for work among seamen, are attached to the Institute, and the Derbyshire branch has a small farm. Fourteen hundred children are taught in the Sunday Schools of the Institute.

The Biblical Instruction is designed to give a clear grasp of the fundamental truths and evidences of Christianity. In addition to the ordinary routine of an English education, the students are instructed in the Greek of the New Testament, in scientific knowledge, and where needful, in modern languages. Those of them who are preparing to become medical missionaries, attend the School of Medicine at the London Hospital.

As a rule, the students received into the Institute are not in a position to contribute towards the expenses of their own support and training: the work has been carried on in dependence on God, whose kingdom it seeks to extend on earth, and it has, so far, been sustained by His almighty power, in answer to prayer. It involves considerable outlay (though the services of Director and Secretary are entirely gratuitous), the ordinary expense being at the rate of about £50 a year for each of the students in training, and a considerable sum besides being expended in the passage and outfit of missionaries entering on spheres of distant service, and directly in mission work.

The Institute is conducted in faith in God, and is wholly dependent on the free-will offerings of Christian friends.

Donations, in aid either of the Building Fund or of the General Fund, will be thankfully received by the Treasurer, STEVENSON A. BLACKWOOD, Esq., General Post Office; or by the Hon. Director, Harley House, Bow Road, E., and acknowledged by numbered official receipts. An audited balance sheet is published annually. Reports can be had on application. Cheques may be crossed to the London and South-Western Bank, and Post Office Orders made payable to H. GRATTAN GUINNESS, Bow Road, E.

HOME AND FOREIGN MISSIONARIES WHO HAVE BEEN STUDENTS IN THE INSTITUTE,

WITH THE SOCIETIES WITH WHICH THEY ARE CONNECTED,
AND THEIR PRESENT STATIONS.

In Europe.

ENGLAND.

1. BARTLETT, W. . . . Bible Carriage Itinerant N. of England.
2. BONSER, W. . . . Village Pastor Belper Derbyshire.
3. BOTTGER, W. . . . Missionary to Germans Whitechapel London.
4. BREWSTER, F. . . . Bible Carriage Itinerant N. of England.
5. BURROWES, C. . . . Home Mission Sheffield Yorkshire.
6. CAMPBELL, D. . . . Gaelic Mission Hebrides Scotland.
7. CANTON, — Episcopal Minister Isle of Man.
8. COWENS, F. E. . . . Evangelist Devizes Wiltshire.
9. DIXON, H. Town Missionary Hertford Herts.
10. DORE, W. City Missionary Stepney London.
11. FALCONER, W. . . . Village Pastor Milford Surrey.
12. HALL, T. Army Scripture Reader Plymouth Devonshire.
13. KALLIGAN, — Village Pastor Watlington Oxfordshire.
14. PENDLEBURY, J. . . . Master of Children's Home Hackney London.
15. RATTEI, T. E. . . . Home Missionary Sheffield Yorkshire.
16. SMITH, R. H. . . . Colportage Yorkshire.
17. SPENCER, — Assistant Pastor Bury Lancashire.
18. TOWNER, — Pastor Stratford London.
19. WHITTINGHAM, J. . . . Village Pastor Erchfont Wiltshire.

FRANCE.

20. DEMOUCHE, L. . . . Missionary Mentone S. of France.
21. MAILLET, A. . . . Ecole Préparatoire Batignolles Paris.
22. SAGNOL, E. Mr. McCall's Mission Paris.
23. SAILLENS, R. . . . Gospel Mission Several Halls Marseilles.

SPAIN.

24. LUND, E. Missionary Figueras N.E. of Spain.
25. MENCHACA, S. . . . Missionary Leon N. of Spain.
26. PREVI, F. Missionary Figueras N.E. of Spain.

PORTUGAL.

27. MENEZES, M. . . . Missionary Lisbon.

ITALY.

28. MATTEI, G. Missionary Turin N. of Italy.

BULGARIA.

29. VOLKANOFF, — . . . Missionary Bulgaria.

In Asia.

CHINA.

30. ADAMS, J. . . . China Inland Mission . . Wu-chang (prevsly. in Bhamo, Burmah).
31. ARCHIBALD, J. . . Scottish Bible Society . . Hankow (itinerations in prov. of Hunan).
32. BALLER, F. . . . China Inland Mission . . Kiu-chau (itinerns. in prov. of Gan-hwui).
33. CAMERON, J. . . . China Inland Mission . . has traversed China from Shanghai to
Burmah, now in S. W. China.
34. CLARKE, S. . . . China Inland Mission . . Chun-king . . . Prov. of Szchuen.
35. COPP, A. . . . China Inland Mission . . I-chang . . . Province of Hupeh.
36. DORWARD, A. C. . . China Inland Mission . . Ta-tung . . . Prov. of Ganhwui.
37. DOUTHWAITE, A. W. China Inland Mission . . Kiu-chau . . . Prov. of Chekiang.
38. FERGUSON, — . . . China Inland Mission . .
39. HINDS, J. . . . U. Meth. Free Church . . Tientsin . . . Province of Chili.
40. MARKWICK, J. . . . China Inland Mission . . Yang-chaw . . . Prov. of Kiangsu.
41. MOLLMAN, J. . . . B. and F. Bible Society. . Foochow (extensive itinerations in vari-
ous provinces).
42. NICOLL, G. . . . China Inland Mission . . Chung-king (itinerations in province of
Szchuen).
43. PARKER, G. . . . China Inland Mission . . (Itinerations in the provinces of Shensi
and Kansuh).
44. RILEY, J. H. . . . China Inland Mission . . Chung-king . . . Prov. of Szchuen.
45. SAMBROOK, S. . . . China Inland Mission . . Hangchau . . . Prov. of Cheh-kiang.
46. TAYLOR, HENRY. . . China Inland Mission . . Kiu-chau (extensive itinerations in the
province of Honan).
47. WHILLER, A. . . . China Inland Mission . . Tai-chau . . . Prov. of Kiangsu.
48. BELL, Miss E. . . . China Inland Mission . . Nankin. . . . Prov. of Kiangsu.

INDIA.

49. CHOWRYAPPAH, J. . Baptist Missionary Society Madras.
50. MODY, MANEKJE . . Mission to Parsees, etc. Bombay.
51. NELSON, J. . . . Mission to English in India Saharampore.
52. PATTERSON, H. . . . Mission to Santhals Jamtara Bengal.

SIBERIA.

53. THEKSTONE, J. J. . Bible Colportage, across Southern Siberia, from Perm to Irkutsk.

SYRIA.

54. CONNOR, F. W. . . Mission to Arabs Damascus (Itinerations in the Hauran).
55. WHYTOCK, — . . . Missionary Port Said.
56. ZEYTOUN, GUNTOOR Mission to the Druzes . . Itat Mountains of Lebanon.

ARMENIA.

57. KLUDGEON, Dr. . . Medical Missionary . . . Tokat Turkey in Asia.

EGYPT.

58. HISSEIN, ALI.

In Africa.

WEST COAST.

59. CORNELIUS, D. . . . Wesleyan Mission. Society Ashantee.
60. CRAVEN, H. . . . Livingstone Inland Mission nr. Falls of Yellala Congo.
61. JOHNSON, C. . . . Livingstone Inland Mission nr. Falls of Yellala Congo.
62. MCKEI, C. A. . . . Wesleyan Mission. Society Bathurst Gambia.
63. NEWBY, J. . . . Native Agent Cameroon Mntains. Guinea.
64. PETERSEN, G. . . . Livingstone Inland Mission nr. Falls of Yellala Congo.
65. RICHARDS, H. . . . Livingstone Inland Mission nr. Falls of Yellala Congo.
66. TELFORD (deceased) Livingstone Inland Mission nr. Falls of Yellala Congo.
67. VICKERS, G. . . . Livingstone Inland Mission nr. Falls of Yellala Congo.
68. ZEYTOUN, SELIM . . Mr. D. Mackenzie's Exped. Cape Juby Western Sahara.

SOUTH AFRICA.

69. AITCHESON, S. . . . B.Y.M.F.M. Society . . . Ikwesi Lamaci . . . Kaffraria.
 70. ANDERSON, J. . . . Missionary Oudshoorn Cape Colony.
 71. CLARKE, ELBERT . . . Missionary Ixopo Kaffraria.
 72. KELLY, W. Evangelist Cape Colony.
 73. LANGFORD, — Missionary Oudshoorn Cape Colony.
 74. NAPIER, J. Evangelist Cape Town Cape Colony.
 75. SITWANA, MAQUBA. Native Agent Lovedale Cape Colony.
 76. SITWANA, UTJEBAZ. Native Agent Lovedale Cape Colony.

EAST AFRICA.

77. HORE, E. C. London Missionary Society Ujiji Lake Tanganyka.
 78. RIDDEL, A. Free Church Mission . . . Livingstonia . . . Lake Nyassa.
 79. SEDEN, W. Ribe Zanzibar & Gallas.

In America.

MANITOBA.

80. HINSON, — Evangelist Itinerant.
 81. SWAFFIELD, — Evangelist Itinerant.

CAPE BRETON.

82. McDougall, — . . . Gaelic Missionary.

UNITED STATES.

83. BROMLEY, J. Evangelist Itinerant.
 84. HUTCHINSON, D. Evangelist Itinerant.
 85. NEEDHAM, B. Evangelist Texas.
 86. NEEDHAM, W. Evangelist Itinerant.

JAMAICA.

87. COLLIE, G. Missionary Stacey Ville.
 88. JOHNSTON, J. Missionary Bethany.
 89. HARETT, — Missionary Bamboo.
 90. HOUSE, G. Missionary
 91. KIRKHAM, A. J. Pastor
 92. MOLD, J. W. U. Meth. Free Church . . . Kingston.
 93. TAYLOR, H. (decd.) Evangelist Itinerant.
 94. TYLER, F. Evangelist
 95. WALKER, G. Evangelist

BRAZIL.

96. BOWERS, W. (decd.) Missionary Pernambuco . . . Brazil.
 97. FANSTONE, J. Scottish Bible Society . . . Pernambuco . . . Brazil.
 98. DA SILVA, L. Scottish Bible Society . . . Pernambuco . . . Brazil.

ARGENTINE REPUBLIC.

99. FLETCHER, F. S. America.

In Australia.

100. MANDERS, F. Evangelist Itinerant Queensland.
 101. NEWSTEAD, A. Episcopal Minister
 102. RIVETT, — Methodist Evangelist . . . Itinerant S. Australia.
 103. SHALLBERG, J. Evangelist Itinerant S. Australia.

In New Zealand.

104. McLENNAN, D. Presbyterian Pastor Auckland (N. Islnd.)
 105. SMYTH, W. Baptist Pastor Greendale Canterbury (S. Isl.).

CONTENTS.

“SOME ARE FALLEN ASLEEP”	9
REVIEW OF 1878-9	15
A VISIT TO HULME CLIFF COLLEGE, CURBAR	44
HOME MISSION WORK AND SCHOOLS	48
FORMER STUDENTS IN THEIR PRESENT SPHERES	55
FINANCES—EXTRACTS FROM DIARY	86
CONCLUSION	101
LIST OF DONATIONS TO GENERAL FUND	107
LIST OF DONATIONS TO BUILDING FUND	118
BALANCE SHEETS	122



“Some are fallen asleep.”

CHAPTER I.

“OUT of the abundance of the heart the mouth speaks !” In sitting down to review and write the story of our sixth year in this Institute, one topic presents itself first and foremost—the sad yet glad fact that of our circle during the past twelve months “some have fallen asleep.”

It has been a year of many events to us, the opening of the new college, and the going forth of between thirty and forty missionaries ; but nothing during its course has moved our hearts so deeply as the fact embodied in the words of Paul which we have selected as a title, and we must be excused for giving that fact the first place instead of, as is usually done, the last.

The year 1878-9 has been one of many and great mercies, for which our hearts are filled with thanksgiving to God ; but it has also been one of many and deep trials, which, indeed, are none the less mercies, but mercies wearing so dark a disguise that faith alone can perceive their true character. Again and again, and yet again, death has been permitted to break in on our circle. *Seven times over* within little more than twelve months we have had to bow the head and say, in bitterness of soul, “Even so, Father, for so it seemed good in Thy sight” ; “Not as I will, but as Thou wilt.” Seven times we have gathered in person or in spirit around the graves of those we loved, and heard, amid our tears, a voice from heaven whispering, “To depart and be with Christ is far better” ; “What I do thou knowest not

now, but thou shalt know hereafter." Seven times the dark cloud that has so bright a silver lining has been permitted to overshadow our path with its solemn gloom, making us more grateful than ever to the glorious Saviour, who has abolished death and brought life and immortality to light through the gospel.

Including one who, though mentioned in our last report, died this year, the following have been taken from our midst within about twelve months. We have in "THE REGIONS BEYOND" mentioned each case to our friends as it occurred, and we only now group together the names of those who have "fallen asleep" in the course of our sixth year.

In Memoriam.

William Bowers,	Brazil,	Died	3 April,	1878.
Anson J. Towell,	London,	,,	24 Aug.,	,,
Henry Taylor,	Jamaica,	,,	23 Sept.,	,,
James Telford,	Congo,	,,	24 Nov.,	,,
Phoebe Guinness,	Harley House,	,,	27 March,	1879.
Agnes Guinness,	,,	,,	,,	,,
Mary West,	,,	,,	24 May,	,,

Oh! what sweet and sacred memories gather around each familiar name as we write it! Strongly contrasted in age, character, and experience of life were these, now so unexpectedly enrolled side by side on our "in memoriam" tablet; now so blessedly united in their enjoyment of paradise with Christ!

Our dear and valued fellow-labourer in this Institute, Mr. Towell, for some years our efficient head-master, was a ripe and chastened saint, a father in Christ, one who had learned to "know Him that is from the beginning."

Dear Bowers, Taylor, and Telford were young, strong, earnest, self-denying, devoted brethren, who went forth prepared to lay down their lives for Christ's sake and the gospel's, as they have been privileged to do. The tenderly cherished and lovely children of our hearts' fondest affections were but babes in years and in grace; not yet eight and nine years old, they had done little in the Saviour's service, and only knew that their "sins were forgiven them for His name's sake;" while the beloved aged pilgrim who left us last—our dear adopted mother—had trodden the wilderness and weathered the storms of life for fourscore and five years, so that to her the long expected and much desired summons "Come up higher" was inexpressibly welcome.

Oh! is it possible they are all gone from us, and that their places shall know them no more? Thanks be to God that when these eventful twelve months began their course, we saw not or suspected what lay before us in the way of separation and bereavement! Thanks be to God that His grace has been sufficient for those that are gone and for us who are left; that He was with these dear ones in the dark valley, and with us in the deep sorrow; their Guard and Guide even unto death, and our very present Help in time of trouble!

And, oh! how solemn a lesson as to the *future* we learn in thus reviewing the *past*! What of the year now running its course? *Who next*? How vividly even this sevenfold list of departures illustrates the extreme uncertainty of life and the need for us each and all to live in full view and constant remembrance of the possible nearness of eternity! The aged grandmother, in her weakness, the middle-aged father of a family in his manhood's power and prime, the youthful ambassadors of Christ just entering on their ministry of reconciliation, and the sweet sisters, "little children who loved their Redeemer," but

who scarcely knew the evil of the world from which they were redeemed, alike gathered to the glorious company of the spirits of the just made perfect! Death is no respecter of persons nor of ages. He—

"Gathers the bearded grain at a breath,
And the flowers that grow between."

Our dear departed ones ranged from eight to eighty-five years in age!

Nor does the end always give much warning of its approach! None of the above save the last, who had long been feeble and failing, were ill for more than about a week! Messrs. Bowers, Taylor, and Telford were each carried off in a few days by tropical fevers; Mr. Towell had long been in delicate health, but his fatal illness was very brief, medical help having only been sought a few days before his death; our precious little Agnes was only eight days ill with diphtheria, and her sister Phœbe but four!

Illness, like an eclipse, comes suddenly on, and ere one is well aware the light of life is extinguished! The Lord teach us to live in the cheering, sanctifying realization of the fact that—

"It may be *we* are nearer home,
Nearer far, than we think"!

Widely scattered over our globe are the mortal remains of these, who are now rejoicing together in the presence of the Lord. In the "Believers' burying ground" at Pernambuco; in the cemetery of the Baptist Chapel at Wallingford, Jamaica; at the Highgate Cemetery, London; yonder on the banks of the mighty Congo, at the infant Mission station of Paraballa; in Abney Park Cemetery; and in the quiet little "Friends'" burying ground at Bath, lie, deposited in hope of resurrection, the precious remains of our dear ones. But in

a moment, in the twinkling of an eye, the far separated shall soon be reunited for ever, when the dead in Christ shall rise at His coming! And His coming draweth near! We comfort each other with these words, and will do so: Death and separation are temporal only; life and reunion are eternal! Blessed, for ever blessed, be God and His Christ, who alone have the words of ETERNAL LIFE! We commend to all mourners a passage which has matchless power to sustain the soul in sorrow, and some lines in harmony with it, and penned under the influence of the truth it states, at a time when the consolation of that truth was deeply needed.

The Bright Beyond.

"Though our outward man perish, yet the inward man is renewed day by day. For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal. For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens."

BEYOND the lowering clouds there is outspread
The broad bright blue; and the sweet wind of heaven
Shall bear away, and scatter in thin space
The misty gloom. Avaunt, ye saddening shades,
Hide not the eye of day! BEYOND the near,
The visible, the sorrowful, the dark,
Shines the eternal *goodness* of the Lord!
Firm on the Rock of truth I plant my foot,
And dare the tempest! Howl, ye sweeping winds!
Hark! ye are but the base of those grand chords
Which thrill the heavens! Ah! this conflict dire,

This war of good and ill, these clashing swords,
 These tears that glitter in ten thousand eyes,
 These hands stretched heavenward, and these heavens that
 stoop
 To human help, I know ye, and I feel
 In sympathy with that high holy *end*
 For which creation travails, and for which
 The heaving bosom of Eternal Love
 Is flecked with blood, and the hot tears descend
 From the Redeemer's eyes.

SIN, THOU ART DOOMED !

DEATH, THOU SHALT SURELY DIE ! The grave shall be
 The birthplace of a new and beauteous life.
 Already o'er the battle-field the light
 Of evening is descending, and the day
 Of waving palm branches, and victory,
 Waits for the signal from the hand of God
 To spring into existence. Joy is sown
 In the dark silent soil, and the unlovely earth
 Teems with the seeds of immortality.

Thank God, I see the sequel : with this hand
 Across the lines on life's disfigured page,
Yea, 'mid its freshest records, ere they dry,
 I write their contradiction ! Faith can see
 LOVE through these strange disguises, and behind
 The veil of grief, and the entangled thorn,
 Can recognise its covenanted God.

H. GRATTAN GUINNESS.

March 30, 1879.

CHAPTER II.

Review of 1878-9.

As we have during the past year given our kind friends current intelligence as to the work of the Institute in the pages of our little paper "The Regions Beyond," and as we hope to do the same from time to time this year, we shall make our annual statement as brief as possible.

Our friends know by this time the nature of our undertaking, and do not need that we should defend its principles, or describe its mode of operation. Their practical aid expresses their sympathy and approval; what we have to do therefore is less to enlist their interest than to give an account of our stewardship during another year. This we gladly attempt, premising that in speaking of the *work* of the year we bring our report up to date; that is, to the end of our present college session, July 31, though the balance sheet is only up to March 30, which is the close of our financial year.

We have now carried on this Mission Institute for more than six years, and in looking back we are very thankful to see that some progress has been made, though it has often seemed to us so slow as to be almost imperceptible at the time. Our deep desire in commencing it was to help forward Missions, and that especially by enabling earnest, gifted Christian young men to become missionaries. We hoped to rouse many such to the consciousness that they might be, and ought to be, serving God among the heathen, instead of devoting their energies to merely making a living at home. We believed that there were many sincere and self-denying young servants of Christ well adapted to do good service among the erring, ignorant, perishing masses of mankind in China and Africa, who were not likely to

enter on such service unless some guiding voice and helpful hand informed and aided them.

And so it has proved. Over a thousand volunteers for missionary service have during the past six years applied for admission to our training Institute. More than two hundred of these have been received into it, and more than one hundred are already at work in the Mission field.

This is, it is true, but a drop in the ocean compared to the need of that field! But yet it is *something*, it is a beginning, and it gives hope for the future. We had many and serious difficulties to encounter at the outset, and could offer to receive and help only a very few. We began with nine, and with much fear and trembling increased to fourteen students. We knew not whether it would be possible for us to provide for and support even this family while training, or to find openings for them in Mission work when ready. Now we have seventy young men under our care, and openings *have been* found for a hundred who have passed through the Institute and are now doing good service to their Lord. We rejoice in this, and in the prospect before us of aiding an increasing number of such in years to come.

Very few of course left us in our first or second years, and at the end of the first three years, only twenty-five of our men were at work in the vineyard. But within the *last* three years seventy-five have gone forth, or on an average, *one every fortnight*. Some of these missionaries are working in connection with the London Missionary Society, the Free Church of Scotland Missions, the Baptist, Wesleyan, and Methodist Missionary Societies, the London City Mission, the Anglo-Indian Christian Union, the County Towns Mission, the China Inland Mission, the Scottish and the British and Foreign Bible Societies, the Livingstone (Congo) Inland Mission, Mr. McCall's Mission in Paris, and other Missions; some are engaged in more private Mission enterprises; and others are working independently. Some have given themselves to colportage work in China, Brazil, Spain,

and elsewhere; some are settled as pastors among the Negroes of the West Indies; some of the foreigners are native preachers in their own lands; some have established new Missions among unevangelized tribes of Kaffirs in South Africa, the Druzes of the Lebanon, the Parsees of Bombay, and other races. One is a medical missionary in Turkey, and another an evangelist among the Arabs. Some are colonial pastors, one is a Mission interpreter, and another a Mission printer. Very various have been the openings that have come before us, but we have generally found the right man for each, though sometimes not till after much patient waiting. We exercise no *control* in appointing certain men to certain spheres, believing that, especially in all matters of voluntary service to the Lord, One is our Master, even Christ, and all we are brethren. We lay before the students each opening as it arises, and leave them to volunteer for it or not as they feel led. Spontaneity—voluntariness—is essential to all service to God, if it is to be acceptable in His sight. It was enacted as to every burnt offering of old that the offerer should “offer it of his own voluntary will, at the door of the tabernacle of the congregation.” To be worth much, work must be undertaken *con amore*; soldiers of Jesus Christ should, we think, take their orders from the Captain of salvation alone, and feel that they themselves are responsible for their decision as to any particular sphere.

We are of course ready to advise every brother according to the best of our judgment, and to wait on the Lord for guidance with any one in doubt as to the path of duty but the decision lies with the individual.

STUDENTS RECEIVED.

Forty new students were received into the Institute between April 1, 1878, and March 31, 1879. Six of these were foreigners, and the rest from England, Scotland, Ireland, and America. They belong to the various evangelical denominations, in about equal proportions, and had, previously to entrance, been engaged in various forms

of labour—handicrafts, trades, professions, etc.; for the Institute receives men of all countries, of all classes, and of all sections of the Christian Church, to train for all lands, and all spheres of Mission effort. It is as undenominational and as catholic as it is possible to be, within the limits of evangelical faith.

MISSIONARIES GONE OUT.

Since our last report forty fresh missionaries have gone out from us, together with the wives of three of them. Their names and spheres are as follows :—

Mr. ANDERSON	.	.	.	<i>S. Africa.</i>
„ ALI	.	.	.	<i>Egypt.</i>
„ BARTLETT	.	.	.	<i>Home Work.</i>
„ BREWSTER	.	.	.	„ „
„ BONSER	.	.	.	„ „
„ BURROWES	.	.	.	<i>Sheffield.</i>
„ CAMPBELL	.	.	.	<i>Hebrides.</i>
„ CANTON	.	.	.	<i>Isle of Man.</i>
„ DA SILVA	.	.	.	<i>Brazil.</i>
„ DEMOUCHE	.	.	.	<i>France.</i>
„ FLETCHER	.	.	.	<i>S. America.</i>
„ FERGUSON	.	.	.	<i>China.</i>
„ FANSTONE	.	.	.	<i>Brazil.</i>
„ HARYETT	.	.	.	<i>Jamaica.</i>
„ HINSON	.	.	.	<i>Manitoba.</i>
„ HINDS	.	.	.	<i>China.</i>
„ HOUSE	.	.	.	<i>Jamaica.</i>
„ KALLIGAN	.	.	.	<i>Oxfordshire.</i>
Dr. KLUDGEON	.	.	.	<i>Tokat, Armenia.</i>
Mr. LANGFORD	.	.	.	<i>S. Africa.</i>
„ LUND	.	.	.	<i>Spain.</i>
„ MARCKWICK	.	.	.	<i>China.</i>
„ MENEZES	.	.	.	<i>Portugal.</i>
„ MENCHACA	.	.	.	<i>Spain.</i>
„ McDUGAL	.	.	.	<i>Cape Breton.</i>

Mr. B. NEEDHAM	.	.	.	<i>United States.</i>
„ W. NEEDHAM	.	.	.	„ „
„ PETERSEN	.	.	.	<i>Congo, W. Africa.</i>
„ PREVI	.	.	.	<i>Spain.</i>
„ RIVETT	.	.	.	<i>Australia.</i>
„ RICHARDS	.	.	.	<i>Congo.</i>
„ SWAFFIELD	.	.	.	<i>Manitoba.</i>
„ SAMBROOKE	.	.	.	<i>China.</i>
„ THEKSTONE	.	.	.	<i>Siberia.</i>
„ TYLER	.	.	.	<i>Jamaica.</i>
„ VICKERS	.	.	.	<i>Boma, Congo.</i>
„ WALKER	.	.	.	<i>Jamaica.</i>
„ WHYTOCK	.	.	.	<i>Port Said.</i>
„ G. ZEYTOUN	.	.	.	<i>Syria.</i>
„ S. ZEYTOUN	.	.	.	<i>W. Sahara.</i>
Together with Mrs. VICKERS and Mrs. ZEYTOUN.				

Twelve of these brethren were foreigners, who are mostly gone back to their own countries to make known in their native language to their own people the gospel of Christ. The rest were from Great Britain, Ireland, or America.

The forty are distributed as follows :—

In ENGLAND there are	.	6	In THE CONGO there are	3
„ SCOTLAND	„	1	„ S. AFRICA	„ 2
„ FRANCE	„	1	„ MANITOBA	„ 2
„ SPAIN	„	3	„ CAPE BRETON	„ 1
„ PORTUGAL	„	1	„ UNITED STATES	„ 2
„ SYRIA	„	2	„ WEST INDIES	„ 4
„ TURKEY	„	1	„ S. AMERICA	„ 3
„ SIBERIA	„	1	„ CHINA	„ 4
„ EGYPT	„	1	„ AUSTRALIA	„ 1
„ N. W. AFRICA	„	1		

We may mention a few particulars as to some of these dear brethren, though space forbids our giving details as to all.

MR. GEORGE ANDERSON came to us from Aberdeenshire in 1877. He was an Independent, and had been for four years a believer, and helping in a Mission conducted by his uncle. He spent most of his time in the Institute at Cliff, as Africa was the sphere in which he desired to work, and he accompanied Mr. Langford to Oudshoorn this summer.

MESSERS. BARTLETT and BREWSTER left at the beginning of last vacation to work in connection with a Bible carriage started by Mr. Harry Moorhouse. They did not intend finally to leave the Institute at that time, but the work proved of so important and engrossing a nature that they have continued at it ever since. In nine months they visited with this Bible carriage about thirty towns, principally in the northern manufacturing districts. They sold in these places *fifty thousand* Bibles and Testaments, besides twenty thousand of a little book of extracts from Scripture, called "Words of Comfort." They distributed in the same time half a million of gospel tracts, and preached the gospel to from seven to ten thousand persons weekly, reaching thus with the glad tidings of salvation over 300,000 persons, of the classes who do not frequent places of worship.

MR. DONALD CAMPBELL, a stalwart Gael, came to us (Nov., 1876) from the island of Coll, Argyleshire; he had been labouring for four years previously as a country missionary in the Gaelic language, and before that as a colporteur in Oban. He desired to improve his knowledge of the English language, and to study the Scriptures and other subjects, thus fitting himself to serve the Lord better among his own people. He studied with much success for a couple of years, and while with us laboured steadily in visiting among the people round us and conducting three Sunday Schools. He is now at work in the Hebrides.

LEONIDAS DA SILVA was a young Brazilian from Pernambuco, S. America. He had been a printer, and after his

conversion from Romanism a colporteur. He was commended to us by Dr. Kalley, and was more than three years in the Institute. He acquired English well, and made considerable progress in study. He also worked for a time among Portuguese sailors in Liverpool and in Ratcliffe Highway. He is gone back to his native province as a colporteur evangelist, in connection with the National Bible Society of Scotland.

M. LEONIDAS DEMOUCHE was a young Frenchman from Marseilles, who came to us in May, 1876. He had been engaged in a bank, and was commended to us by M. Reuben Saillens. He acquired English, and made good progress in study, working also among the French in London during his stay. His health, however, was not strong, and he was advised not to winter in England. He spent some months consequently evangelizing among the working men in Brussels, in connection with an effort made by Miss Beamish, and returned in the spring of 1877 for another year of study. He is now evangelizing at Mentone, in the South of France.

MR. JAMES FANSTONE, a young Canadian from Toronto, crossed the Atlantic to enter the Institute on probation in April, 1876. He was lame, and had to use a crutch, but there was no lack of vigour of mind. He made good progress in study, was earnest and successful in his work, and on the sudden death of our friend, Mr. Bowers, in Brazil, he came forward and offered to take his place. This he would have done six months ago, but learning that his lameness was to a large extent curable, he resolved to delay his departure for South America till he had undergone the treatment advised. This was painful and tedious, and detained him for five months in hospital. But in the end he recovered the use of his limb, and dispensed with his crutch. He sailed for Pernambuco, with Leonidas da Silva, in July. May God long spare him to labour in dark Brazil, a sphere

over which he prayed much, and to which he has dedicated his life !

MR. T. HINDS came to us in April, 1875, from Belfast, where he had been engaged in business for six or seven years. He belonged to the Methodist New Connexion, and had been for some years labouring as a local preacher. He was an earnest evangelist, and during our vacations itinerated in country districts, holding meetings nightly. He was also a close student and a ready speaker. After two years he left us to reside with Dr. Cooke for a time previous to going abroad. He sailed this summer for China.

MR. WM. HARYETT came to us in December, 1876. He had been a traveller in connection with the book trade, and had for three or four years been devoting his leisure to evangelizing as he had opportunity. He is now preaching among the Negroes in Jamaica, where several other students from the Institute are also labouring. He writes, "There is abundance of work for us all here ! Hundreds never hear the glad tidings ; they are passing away, and no one cares for their souls. Fever is very prevalent, many dying ; my heart aches at times because I am unable to alleviate the physical misery I witness. I have wished, as I never wished before, for a knowledge of medicine. I am now living at Runaway Bay, and have two stations under my care, and am forming a third, where I trust the Lord will give much blessing."

MR. R. S. LANGFORD was a native of South Africa, where also he was converted. He had worked in Basutoland and among the Hottentots, and spoke Dutch and Zulu as well as English. He came to us with a view of qualifying himself for more efficient ministry of the word ; but our cold and variable climate did not suit his health, and his lungs began to suffer. He was advised not to risk another winter in England ; and an opening occurring at the time

in Cape Colony for Mission and pastoral work among the Hottentots at Oudshoorn, he resolved to accept it, and sailed with Mr. Anderson last spring for Mossel Bay, South Africa.

He wrote on the 26th of June, when the *Dunrobin Castle* was lying off Dartmouth,—

“We have had a smart run down the Channel; a little hazy during the night, rough, and a high wind, but this being so large a ship, did not rock much. We have had no sickness, with the exception of a little home-sickness, but are in excellent spirits, enjoying the Lord’s presence with us. The sea air does me good; already I feel like a new man. This being so the first day, I trust it will please the Lord to make the voyage the means of restoring me to health, and fitting me physically for the important work to which He has called me. Dear Mr. and Mrs. Guinness! I had no words when I took leave of you to express what I felt. . . . Never shall I forget Harley House and its inhabitants, the love that dwelt there and the lessons I learned there. Brother Anderson joins me in love to all.”

We have since heard of the safe arrival of these brethren at the Cape.

ANTONIO MENCHACA, a young Spanish brother from Valladolid, who has been only about a year in the Institute, was intended for a Roman Catholic priest, but was converted to God in Vittoria in 1877, and at once entertained a strong desire to express his gratitude to God by labouring for the salvation of His people. He assisted Mr. Faithful for a time in the sale of the Scriptures, and he was commended to us as “humble, teachable, frank, truthful, and lovable,” as well as “steadfast in the truth.” We found him all this; he made rapid progress in English, and was a diligent student. We regretted that his term in the Institute was curtailed, but an urgent call for his services arose in connection with the Protestant Mission at Léon, and he did not feel it right to withhold his aid. He left us early in June, and wrote from Leon, June 9, “I arrived here safely yesterday (Sunday) morning, and

though very tired, was able to take two meetings, which were well attended.” In a later letter he says,—

“HOSPICIO 19, LEON, 27 *June*, 1879.

“DEAR MRS. GUINNESS,—

“Since I came we have daily meetings, and always see some new faces. Yesterday evening we had more people than ever before, and after the meeting came to me some unconverted and expressed themselves in the most grateful manner, and all promise to come always when they can; but as the influence of the priest is so great upon the people, they are afraid to come here, and that is one of the reasons why our meetings are not very large, never over fifty. When I first preached there were only ten or twelve unconverted persons present. Pray for us unceasingly.”

MANUEL A. DE MENEZES, a Brazilian, came to us in September, 1876. He was a member of the Protestant Church gathered under Dr. Kalley’s ministry in Rio de Janeiro, a convert from Romanism. He went in the spring of this year to Lisbon, and we have since had the following tidings:—

“PRESBYTERIAN CHURCH, 28, RUA DAS JANELLAS VERDES, LISBON,
“*June* 2, 1879.

“MY DEAR MR. AND MRS. GUINNESS,—

“I arrived in Lisbon on the 26th of April last, and since that time I have been very busy, labouring for the Lord. I preach in a convent that was bought from the Government four years ago. The Lord put in the hearts of some of His children in England not only to help to buy, but also to repair it; and now we have a good Hall that holds five hundred people, and room for other three or four Halls of the same size if needed.

“I hold three and very often four services every Lord’s Day, in this way: from nine to ten a.m., exposition of some portion of the word of God instead of a sermon, in consideration of the needs of the people. They seem to enjoy this simple explanation very much. From three to four p.m. I take an adult Bible-class, while the children of the Sunday School are divided into small classes, and taught by Christian teachers. I am glad to say that this class of adults is well attended; some are grandmothers and grandfathers, but like children, they want to learn the simplest truths of the gospel. From four to five I preach to about a hundred people. And at seven I preach in one of two other places alternately, to small congrega-

tions. On Tuesday evening I have a meeting especially for those who are looking forward to make a profession of their faith. In this meeting I take up especial subjects preparatory for their profession, as adoption, justification, sanctification, etc. On Wednesday I preach in a thickly populated part of the town. On Thursday I preach at the convent, and, as a rule, this meeting is well attended. On Saturday we have a prayer-meeting.

"Besides the above work, which is being blessed by the Lord, there is a daily school connected with the congregation, which, for the want of a good teacher, has been very badly managed, and consequently poorly attended. At the request of Mr. Stewart, I have taken up its management, and also part of its teaching. Every morning at nine o'clock I open the school with reading and explanation of a portion of the word of God, a hymn, and prayer. At half-past I call the names and teach English for half an hour; from ten to half-past, an elementary class on geography; and from that to eleven, a class on Portuguese grammar. The schoolmaster teaches the other things.

"May God bless these feeble efforts to spread His truth!" . . .

Two years ago our friend, MR. GEORGE NEEDHAM, of the United States, was visiting England, and spent some weeks with us in the Institute. He and his wife expressed on that occasion a wish that his younger brothers, who were already engaged in the Lord's work, should spend a year or two at Harley House, with a view to fitting themselves more fully for it. We gladly acceded to this wish, and BENJAMIN and WILLIAM NEEDHAM joined our party in the autumn of 1877. They proved to be young men of energy and ability, as well as of much amiability and zeal. They won the respect and affection of all in the Institute, and it was with regret, as well as with pleasure for the work's sake, that we parted with them this spring. They had the quickest passage across the Atlantic on record,—five days and twenty minutes only from land to land!

We have received the following letter from Mr. George Needham, dated Clifton Springs, New York, June 16, 1879:—

"June 16, 1879.

"DEAR MRS. GUINNESS,—

"I write just a line now to announce the safe arrival of Benja-

min and William. I came across the lake from Clifton Springs to meet them here. They are both well and in good spirits. We spent yesterday (Sunday) in this town, and, not wishing to be idle, we arranged for two services. Though got up hurriedly, the Theatre was well filled last night, and both gave strong gospel addresses. The people were so moved, that could we now remain, we could have a good work, I believe; but we have the Conference to think of at present. The way, however, is open for them should they return here for a season, as there were some anxious souls who asked for prayer, and the general impression was good. I see a great improvement in both. They are more manly, apt, and in every way better qualified for work. I feel profoundly thankful to Mr. Guinness and yourself, who, under God, have done so much for them. I felt greatly encouraged last night hearing them speak so well for our glorious Master, and could not keep back the tears of gratitude. Now I pray we may be all more thoroughly consecrated. It was dear Mr. Guinness who first pushed *me* to the front in Merrion Hall, and insisted on my addressing the first large, intelligent audience I ever dared to face, and this, with other reasons, gives you an inner shrine in my heart. May the Lord still use you in giving heart and hope to many timid young men whose desire is right, but how to accomplish they know not.

"The 'boys' had the quickest passage on record, being only five days and twenty minutes from land to land—eight days altogether. They will write you in a few days, when more settled. We leave in the morning for Clifton, where my family await us. My own health is much better, but at present I have to give up continuous evangelizing. A very important field awaits me of which I will tell you later if I am led to decide about it. I write you now in great haste, to reach Harley House as soon as possible.

"Yours in the blessed HOPE,

"GEO. C. NEEDHAM.

"CLIFTON SPRINGS, NEW YORK."

MR. HENRY RICHARDS entered the Institute in the spring of 1876. He had been a coach-builder at Cardiff, but was strongly disposed to labour for Christ in Africa. Gifted with a considerable share of strength both of body and mind, and thoroughly in earnest in his desire to spend and be spent in seeking the salvation of souls, we were glad when he was led to consecrate his life to the great task of carrying the gospel to the Congo Region. He joined the

Livingstone Inland Mission in the spring, and sailed for Banana, at the mouth of the Congo, in company with Mr. and Mrs. Vickers, in April last. We have not yet heard of their arrival, though we have had good tidings from various points on the way—Madeira, Sierra Leone, etc.

MR. A. SAMBROOK entered the Institute in April, 1874, but has not passed all the time since in study, having been engaged in secular work for a year or two between two tarriances which he made with us. His heart was from the first set on China, where his brother-in-law, Mr. Cordon, had laboured as a missionary. He was accepted by the China Inland Mission, and sailed for Shanghai last winter.

MR. FREDERICK TYLER came to us in October, 1876, from Waltham, commended to us by Sir T. Fowell Buxton and others. He had been holding cottage meetings, preaching in the open air, and evangelizing as he could in his spare time for two or three years, and desired opportunity for study. He worked well and steadily, and made considerable progress while with us, and we trust a career of much usefulness lies before him. He accepted an invitation to Jamaica, and left in company with Mr. Walker last June.

MR. GEORGE VICKERS came to us in March, 1876. He had been teacher in the Naval School at Greenwich for two years, and an earnest Christian worker. After the summer vacation in 1876, he was for some time on board our Mission cutter, evangelizing among seamen in Falmouth harbour and elsewhere. He spent one or two sessions at Cliff, and acquired a good deal of practical knowledge, and latterly he attended the London Hospital and gained some acquaintance with medicine. He joined the Livingstone Inland Mission, and with his wife (who had also received some training in the Institute and Hospital) sailed for Boma, on the Congo, this spring.

MR. PETER WHYTOCK is a Scotchman from Dundee, where he was Deputy Superintendent of Mercantile Marine for several years. He had bright prospects at home, but gave them up gladly for the privilege of working for Christ in needier spheres than Scotland. He was warmly commended to us by the Rev. J. Macpherson and the Rev. J. Smith, and he fully justified their opinion of his character, for he won esteem and affection from our entire circle. His purpose is to labour in the East, and he has accepted an invitation to evangelize at Port Said.

MR. G. WALKER was converted at sixteen, and had for six or eight years been addicting himself to the Lord's service before he entered the Institute. He was known to our friend, Mr. Hurditch, with whom he had for some time been working. He spent only one year in the Institute, and sailed for Jamaica this summer.

MR. WILLIAM GUNTOOR ZEYTOUN, a blind Druze from the Lebanon District, in Syria, came to the Institute in January, 1877. He had been converted and partly educated in Mrs. Bowen Thompson's Syrian schools in Beyrout, and had afterwards spent a year and a half in Berne, in an institution for the blind. He had worked as a teacher of the blind in Syria and in Cairo, and was desirous of labouring as a missionary to the Druzes. He had originally been intended for a priest of their religion, and understood its tenets thoroughly. We interested in his project our Christian friends at Carlisle, who very kindly formed a little association for the support of this dear brother and his wife, and they left last autumn for Syria. They were led to settle at Itat, a village about fifteen miles from Beyrout, where they have opened a school, and from which as a centre, Zeytoun will be able to evangelize in the neighbouring villages of the Druzes.

MR. SELIM ZEYTOUN, brother of the foregoing, has again

left us for Cape Juby, North-west Africa. Mr. MacKenzie's expedition, with which he is connected, has at last made a fair start. They visited Cape Juby twice without succeeding in obtaining land for building. They finally sailed from Bristol on the 15th June last, and we have a letter dated 25th from Lanzaroti, in the Canary Islands. They had a fine passage, and Selim says,—

“We shall hope to proceed to Cape Juby to-night, and to arrive there about ten a.m. We could have made a quicker passage had we not had a brig on the way, which Mr. MacKenzie brought from Bristol. He intends getting the brig inside the reef off Cape Juby, so that we may live in it until the houses are put up there. We have a carpenter with us, and the crew of the brig will work on shore. Our party altogether numbers twenty-eight persons. Please remember us in your prayers. Address to us at the Canary Islands.”

They reached Cape Juby on the 27th of June, and writing on the 14th of July, Mr. Donald Mackenzie says,—

“On our arrival at Cape Juby, we found that the Moors were waiting about, expecting us. They had heard that a vessel was wrecked on the African coast, and they feared that it was our ship, and great was their joy when they found we were safe. We spent a few days in sounding the harbour and putting down kedges and buoys to ensure, as far as possible, the safety of the brig *Amazonia*, the small vessel which we brought with us to be used as a house by those engaged at the station. On the 4th inst. everything was ready to take the brig into the harbour, and at noon she hoisted her fore and aft sails and topsails, and was towed in by the s.s. *Corsair*, as far as it was prudent to go with the steamer. We then let her go, and she sailed up into the mouth of the harbour, but the wind blowing right ahead, she could not sail into the basin, and therefore dropped her anchor. We then kedged her into the southern basin of Port Victoria, and there she is now anchored in two fathoms at low water. A large number of the natives congregated the shore, and gazed with astonishment and delight at the *Amazonia* inside the harbour, this being probably the first ship that has ever entered. They express themselves certain now that we shall not leave them any more, but that trade with England will be regularly carried on at all times. The Sheik Mohammed was overjoyed at our arrival, and gave us a most hearty welcome. During the short time that we have been at Cape Juby, large numbers of people have come in from

distant parts to inquire about trading. They tell me there are plenty of animals of all kinds in the interior, and that the country is very fertile. The produce of the Soudan will soon be at Cape Juby now; camels are coming in every day. I hope to return to England in a few weeks, when I have placed everything here in as satisfactory a position as possible. I regret to state that the Spanish Press are still publishing articles inimical to my work, but I hope that everything will be accomplished successfully, and that it will not only benefit the commerce of our country, but elevate the social and religious condition of the natives of Western Sahara."

Our young Russian brother, JOSEPH JOY THEKSTONE, had been with us about three years. We received him under the usual age, as the circumstances of his case were peculiar, his home being at that time situated in a remote part of Russia, where educational advantages could not be secured. He was little more than a youth, but tall for his age, and he has since grown very much taller, so as to out-top physically all the members of the Institute. He evinced much zeal in evangelistic work and a hearty desire to labour among his own people. He left early in the spring in company with the Rev. J. L—— on a journey through Northern Russia and Siberia, the object of which was to distribute the Scriptures and Christian tracts, and to investigate the possibilities of establishing mission stations in the remote districts of Siberia. Mr. Thekstone, who had not seen his parents for some years, started first in order to pay them a little visit, before joining his friend, Mr. L——, on the Volga. The first tidings from him were dated on board a steamer to Perm, May 21. Perm is a town of 11,000 inhabitants, in a province of the same name, on the river Kama, the largest eastern tributary of the Volga. He says,—

"I arrived safely at St. Petersburg on the 29th April, the birthday of the Emperor. The city was illuminated, and flags of all colours were flying, but great commotion prevailed on account of the attempted assassination of the Czar. He was absent from the city. I was stopped by a policeman in the city, who wanted to know what the books were I had in my hands. When he saw they were written

in English, he closed them, and let me go on. I hastened to finish my work in St. Petersburg, and on the 1st May started for my dear parents' home in Nijni-Novgorod, where I arrived in the evening, about eight o'clock, after travelling two days and two nights. I wish I could give you an idea of the joy there was in our house that day! I had stayed ten days with my parents, when Mr. L—— sent a pair of horses for me to join him. Next day we started for Kazan, on the Volga. I was loath to leave my dear home, but I had had, on the whole, a most delightful stay, and was glad to enter upon the work for which I am come. On May 16 we went by steamboat to KAZAN, where we visited several places of note,—the University, the Seminary for training school teachers for the Tartar and other tribes of Russia. We entered a mosque, and observed the worship of the Mohammedans, and were conducted through a Russian monastery, witnessing the ordination of a priest and deacon, etc. On the 18th we left Kazan for Perm at 9 a.m. by steamboat, and we have already been on the river three days. To-morrow we hope to arrive at Perm, or Kama, where we shall stop a day, and then proceed to Yekaterinburg. Here our hard work will begin."

Yekaterinburg is a town in Asiatic Russia, on the eastern slope of the Ural Mountains, the centre of a large mountainous district, full of Government ironworks. It has a population of 17,000.

A second letter from him is dated Jan. 5, and was written on board a steamer to TOMSK. He says,—

"I ought to tell you a little more about KAZAN. We went to see several public institutions. At the University we were introduced to the Librarian, Professor Gotvald, who spoke a little English, among other languages; he is Professor of Persian and Arabic to the Academy of St. Petersburg. They have a good library and many English books. We were present at the evening prayers at the Seminary. They were conducted by a deacon. After the service the director showed us through the Seminary, the workshops adjoining bookbinders, joiners, smithwork, etc. They have 150 students, belonging to the lower classes of the peasantry, who are educated as teachers for village schools. They remain from three to four years in the Seminary, whence they are sent to remote villages as teachers. They have to serve the Crown for six years, as they are supported here by Government. They receive very low payment—from £15 to £35 a year, and they have to teach eight months out of the twelve, attending to their land the other four. Half the students in the Seminary belong to the different tribes of Tartars, Tchoorash, etc., but they

are christened into the Greek Church in the cathedral, where we listened to the morning service and saw the ordination of the priest. Mr. L—— was taken to be the inspector sent by the Court Chapel in St. Petersburg. Thus we got acquainted with the chief monk-priest, who showed us all through the cathedral and its adjoining places, and then over the Missionary Institution. This is worthy of note. They educate young men selected from the above Seminary to be missionaries to those different tribes in Russia who are still idolaters, Mohammedans, or fire worshippers, but whether the missionaries get any real knowledge of the truth or not I cannot say. They have a museum of idols, etc., from these half civilized tribes. The priest showed us the tomb of one of their bishops. The coffin was cut and hacked by pilgrims, who had taken pieces of it in the belief that they would heal sickness. He assured me that this was the case, and that he had known many who were healed by these relics! He wished me God-speed, and hoped that whenever we passed this way again we would call upon him, and said he looked upon us as servants of the same God and brothers of one family. We distributed tracts and Scriptures in Kazan, and some were received with great joy.

“The next day we took steamer to Perm, and were three days and three nights on the way. The scenery of the river Kama was beautiful and varied. (The Kama is a large eastern tributary of the Volga.) After seeing the governor of the province, and getting letters of introduction and assistance, we visited the Town Hospital and several other places, and distributed a few thousand tracts both there and in the prison, for which the governor thanked us. From Perm we started by train to Nijni-Tagilsk, where we arrived the following day at noon. Here we stayed a whole day, and descended into a copper-mine 600 feet deep, where I had an escape. In going down my lamp blew out, and I was left in pitch-darkness. Had I taken a false step I might have been dashed to pieces. The rest of the company had gone on, and I could not light the lamp, for I was last in the order of procession, and could not make the rest hear. At last the guide sent a workman to find where I was. They thought I must have fallen. After some time the man reached me, and we recommenced our descent. When we got to the end of the journey under the earth we had to stoop down in order to place ourselves to see the work. I had the pleasure of digging a piece of malachite, which I have kept. In visiting the hospital and the ironworks next day, we had an opportunity of distributing tracts among the 30,000 workmen, and also on the railway at every station we distributed tracts, and are sometimes visited by men asking for them. At Yekaterinburg we got our equipage and all necessary supplies, also visited the

prisons and hospitals, distributed tracts and Scriptures, and getting sometimes an opportunity of holding up the banner of Christ and of telling of His dying love. Many inquire where we give away the tracts what purpose we have in view. All seem to be astonished. Some bow down, thanking us sincerely. Some take them, but cannot understand why they are given. Some, again, are afraid to take them, thinking they are *zagavorinu*; i.e., capable of bewitching and injuring.

"After travelling 200 miles, which took us two nights and a day, we arrived at Tumen. Here we again distributed a lot of tracts and Scriptures, the authorities everywhere being very polite and kind. After tarrying two days, we started at midnight for TOBOLSK. The road is bad, as the rivers after spring are all swollen, and you have often to cross in ferry boats. In one place we got stuck for two hours in the mud, where the horses were nearly drowned and one of the shafts of the equipage got broken. We were in a pretty fix, but we got safe to Tobolsk at last on Sunday evening. You may imagine how tired we were. Our very bones ached when we got into the old hotel, having travelled 235 versts without sleeping at all. If we tried to take a nap in the carriage we were awakened every minute by a good knock, which sent us one upon the other and nearly made our noses bleed. Fine sleeping that! On the journey we had opportunity of selling some Scriptures. A priest bought one Bible for 7s., and in other places individuals bought. We distributed much. The police looked after us occasionally to see if we were distributing revolutionary papers, but finding what they were, drew back and said not a word. I met in one place a Pole—a Catholic—who bought a Polish Testament. We had conversations on many subjects. He opposed the Scriptures, disbelieved Christ and God, and was an ardent follower of Darwin. I placed the gospel before him. He seemed envious of the peace and joy we have, said he hated the Pope, the images, the saint worship, the prayers for the dead, and agreed that ours was a much higher religion than the Catholic, but he added he "was born a Catholic, and meant to die one." I gave him an earnest warning. In Tobolsk we visited many prisons and had an interview with the governor. We are now on a steamer on the way to Tomsk."

Tomsk, 620 miles east of Tobolsk, is a town on the Great Siberian road, leading to Irkutsk, on the Chinese frontier. It has an upper town, inhabited by Russians, and a lower town, chiefly inhabited by Tartars, with a population of 12,000 or 13,000. It is a general market for the merchandise of Europe, Siberia, Tartary, and China.

Our friends intend proceeding to Irkutsk and Lake

Baikal, and as far as Kiachta, on the frontiers of Siberia and Chinese Tartary, a great entrepôt of trade between the two empires, where the Russians exchange their own and other European manufactures, furs, lambskins, cattle, and bullion, for tea, silk, nankeen, and porcelain from China. There are no Protestant Missions in all this country, and our hope is that this long and arduous journey will lead to the establishment of one or more before long.

ALI HISSEIN is a young Egyptian, a convert from Mohammedanism, who has been about two years with us in the Institute.

Instead of giving his story in our words, it will probably interest our readers if we clothe it or part of it in his own simple, graphic, though broken English, pretty much as he gave it himself at the farewell meeting, at which he was commended to God on leaving England. We should premise that Ali is, like Zaccheus, a man of small stature, but neat and presentable in appearance, very black in complexion, and very Egyptian in physiognomy. He speaks English now fairly well as to fluency and pronunciation, though his idioms are sometimes peculiar, and he is more at home in French. On the occasion to which we allude Ali spoke somewhat as follows:—

“My dear friends, I’m very glad to go and be missionary to my people. It is very strange thing how kind and good God has been to me! I must tell you little about it. My own old home is in country town, on Nile river, ten days from Cairo. My father, Mohammedan of course, had land, and carriages; he go to Cairo sometimes, to hire his carriages to make people go and see pyramids and mosques and places. My mother—ah! my mother very kind and good to me! If no one will receive me when I go back my mother will! My grandmother and great-grandmother, I remember, lived with us; very old! perhaps dead now; I don’t know! I stayed there at Etfoo till six years old; then my father took me and my elder brother to Cairo, and I saw, for the first time, white people, and *trains*, and carriages, and hotels. Oh! how very grand Shepherd’s hotel, Cairo, seemed to me! We stayed in Cairo; my father made my elder brother to be coachman, and I must stay to help him. That was my business for

a few years. Then I went to see relation at Suez when they were making the canal, for a year, and saw the big, big ships, and the salt water, and the wide sea. Very strange indeed! not like Nile! Never thought such place could be! Then my father make carriage business in Alexandria too, and I went there for a time, but after went back to Etfoo. For few years worked in the fields, to frighten birds away. I went to school little while, but didn't like it, teachers so cruel and wicked. Teachers in Egypt often blind men; mine was; beat little boys very much on head, and bastinado feet, and teach nothing! Our school was just round hut; sand floor; no seats; boys sit cross-legged on floor, looking at wall; teacher stand with stick in the middle, saying some verses from the Koran; boys say it after, very loud, all together, but don't know what it means; no! not at all; then say alphabet, and learn to read a very little, but don't understand anything at all! No history; no geography; didn't know where Nile came from, nor where it went to; never even thought! Very stupid and ignorant; and teacher no better! Thought Mohammed great prophet, but really very much idolater all same time. If you get sick in Egypt they don't know what to do. Doctor come and burn your neck with red-hot iron. See here, these marks in my face! I was cut all over like that when boy because my eyes were sore! And once when I had bad pain in my stomach doctor burn it with hot iron very bad; marks there now! I am going now to Beyrout to learn to be doctor for my people—not to cut them and burn them like this! Poor Egypt! people very dark, very ignorant!

“After little time I went back to Cairo to my brother, and took carriage, and went round with visitors; took them to Pyramids, but didn't know what they were! Wondered often! Didn't know about Pharaoh and history of my nation at all; only saw things. My friends all like me; couldn't tell me anything; but I wanted to *know* very much. Well, one day when my work was all done, went with friends to mosque to talk and make pleasure, smoking and buying sweets; I was thirteen then; it was most beautiful night; we were very happy and glad; but suddenly we heard great voice saying, ‘Boys! boys! listen! Who would like to go to Europe?’ Voice spoke in Arabic, but all same I knew it was foreigner. The boys ran away quick; they wouldn't have anything to do with European. Of course, you know, we must take them to Pyramids and so on—for money. But we don't like them. We wouldn't eat food with them. We know they're ‘infidels,’ bad! Must not be friends with them. So all scamper off. But I stopped, and I think it was God made me do it. I said, ‘I will go!’ So gentleman said, ‘Very well! good boy! Late to-night, come and see my house, and then come to

me to-morrow.' So I went and saw where he stayed and left him. I was very glad, and ran and told all my friends, 'Good-bye! I'm going to Europe!' Next day, six o'clock, went to gentleman's house, but knock, knock, no! asleep! Went again at seven, and look in, but still asleep! Went again at eight; he was awake then!

(We should observe that this gentleman was a M. Levanchy who had conceived the good idea of taking one of these bright boys of Cairo, and educating and training him in the hope he might be converted and become a missionary to his people.)

"He speak only very bad Arabic, but all same I understood, because he showed me money, and said pay me to go. But I didn't want to be servant. So he said, 'Father? mother?' I said, 'Far away at home, but my brother and my cousin in Cairo!' 'That'll do!' So my brother come with us to consul, but he couldn't give us passport; said we must go to Alexandria. The consul there make agreement. My brother said I must only stay one year. 'And if he doesn't like the country, you must send him back, and mustn't make him servant.' M. Levanchy said, 'No! I will put him to school.' So we signed paper and stayed two nights. My friends didn't like it at all; they said to me, I shall be most unhappy; I shall never see the sun; *the people live under the earth*, and besides they will eat me. I thought that not likely, but I didn't know; Egyptian people very, very ignorant! They imagine the devil does very much; trains they call 'devil things,' and steamers. They didn't want me to go. But I did want to know about everything, and I wasn't afraid. Not till I got into the little boat at Alexandria, to go out to the steamer. Ah! then! And when I got on deck, and saw my beautiful country going back away, away, I began to cry. I saw the mosques and the minarets going down, lower and lower, and sinking at last on the horizon, and M. Levanchy got very sick, and so I was left alone two days; no one to speak to me. Oh! I was so miserable; didn't like to eat with the people; asked for an orange or bread now and then. At last my friend got better, and come up and took me with him, but captain didn't like that, and said I was not fit to sit with ladies and gentlemen. That made me very angry with captain! very! But I *did* sit with them, and very happy too!

"Soon one day, my friend make me look through telescope, and I saw a *mountain*! Much, much bigger than Pyramids, and, oh! so strange! *smoke* coming out of it! Could not make it out! thought they were playing me a trick; but we came close to it, and passed it by, and came to Naples. And now I was frightened indeed, and thought it is all true what my people say to me: these people live under the earth or under *something*! For I look up and see great black clouds

in the sky, dreadful! And there come pouring down—*water*! Never, never saw such thing as rain in Egypt; seemed to me terrible! Would not go out in that rain; my friend went on shore, but I stay in ship, too much afraid! Even of my friend I was rather afraid. He brought me back some nice large white sweets, and I said, 'Thank you.' But I put them in my pocket, not in my mouth, and when he was gone I dropped them in the sea, for fear they should be poison! Then we came to Marseilles, and the Custom-house officer came on board; my friend was busy about boxes, and when the officer began to feel me, and put his hand in my pocket, and take out my tobacco (I did smoke very much then), I cry out in Arabic that he was thief and bad man, and make great noise, till my friend come and make all right. Then drove to hotel in Marseilles; first time I had stayed in hotel. Oh! so high and clean and beautiful! looking glasses, and carpets, and lovely chairs and things! I felt *so proud*! felt like Khedive! Walked about in rooms; felt very grand! Presently big, nice bell sounded, and I said, 'What is that?' 'Supper!' 'Supper? What is that?' So my friend tell me and say, 'You must behave very nicely, and not speak loud,' and so on, and we went down. We came into very large, fine room, and, oh! how beautiful! long white table all full of flowers and silvery shining things; seemed to me like paradise! M. Levanchy ask a blessing; I wondered, and ask him, 'What's that for?' Presently people begin to take forks and knives, and he tell me to do same. But I say, 'No! hands very clean and nice.' 'You *must*.' I did not like to do such thing, but he say, 'You *must*,' and I try. To me they feel like sticks, very awkward; fork prick my lips when very hungry and want to eat; so threw them away, and people laughed, and I jumped up and ran away upstairs. M. Levanchy took me out in streets; I saw wonderful shops, some full of *watches*; wanted one very much; pulled him to go in and buy; but he would not! He bought me many things, however, and clothes. Then we went to station to go to Cannes. I saw lovely red velvet first-class carriages, and would not go in the second class, but he made me. I thought, 'How very foolish!' But soon train go on, and I see country so different to Egypt, and then! Ah! how I was frightened! the train go right into dark, long *tunnel*! 'Now,' I thought, '*it is true about going down under the earth!*' Oh! how dreadful! noise and darkness, and going on, on, on! But Levanchy said, 'Never mind!' and soon we come out again in daylight. But then it began to *hail*. 'Who *is* that throwing stones?' I said. 'They come from heaven; they are *ice*—hard water.' I didn't believe that! Hard water! such thing never could be! and besides no water up in heaven, and nobody to throw it down! I said, 'No, sir, *cannot* be true, I'm

quite sure!' But he open window, catch some in his hand, put them in my hand, and they melted—stones gone, water in my hand! How I did wonder! Who fabricated these stones? *Must* be some one up there to make them and throw them down! Very, very strange things!"

Ali afterwards paid a visit to Cannes, and then was taken on to Geneva, where he was introduced to M. Dardier and his children (with whom he was greatly pleased), and then to M. Necker, the kind friend who has since done so much for him. He describes very graphically the impression first made on him by this gentleman, who is a son of Anak.

"Such a big man! I never saw such a man before, and very much afraid of him at first! Tall, broad, very, *very* large; I little fellow; look up, up to his face; but such small, gentle voice! so kind! He stooped down to me, and kissed me; but I still afraid! He took me down his garden into his smoking room, alone! 'Oh!' I thought, 'this is the man my people tell me of; he will kill me, eat me!' All his kindness made me tremble! He gave me a cigarette, but I would not touch it; wanted to run away."

It was arranged that the little Egyptian should be sent to school, and he was confided to the care of M. Paros, of Neuchatel.

We have not space to describe in his own words how his dark mind gradually opened to scientific and religious truth, though it was interesting to note how gradually the light dawned. When about fifteen or sixteen, the Spirit of God strove mightily in his soul, and he became a sincere and earnest Christian youth. After receiving a good education in Switzerland, he was sent to us by M. Necker and M. Dardier, and spent two years in the Institute. He won all hearts by his affectionate simplicity and sincerity, and we hope he is likely to prove a really useful labourer in his own land.

Eye diseases being exceedingly common in Egypt, and leading very frequently when neglected to blindness, it was thought desirable that Ali should study for a time in the Ophthalmic Hospital; but as he was losing his familiarity with Arabic, through his prolonged absence, it was decided

that he should pursue these medical studies in Beyrout instead of England, where he may resume the use of his own tongue, while pursuing his course. After the vacation, therefore, he is to enter the Beyrout School of Medicine; and it has since been decided that he should take the complete medical course, so as to become a fully qualified medical missionary. He writes from Geneva:

"I will not let my pen write anything before giving thanks to our God and Saviour for answering the prayers offered on my behalf in your blessed house and in the college dedicated to the service of the Master. The Lord is too good to me; indeed, I feel this. He does too much, exceedingly too much, for me—a poor miserable sinner in His eyes, which read the secrets of the heart! What can I say? Lord, do to Thy servant as it seems good in Thine eyes! I am a poor guilty sinner, and death my reward, and justly too; but, glorious thought, God sent His dear Son to seek that which was lost. He found me, blessed me, called me to His service. May His benediction and, above all, the Spirit of truth abide in me and fill my heart! . . .

"On Sunday, the Lord gave me the opportunity of speaking in His name in two of Mr. McCall's chapels in the morning and afternoon. He helped me to preach for the first time in French. I hope He will still help in the future—here in Switzerland, and also in Syria—for His own glory and the good of the people."

But space forbids our giving details of the remaining twenty brethren on our list. We earnestly commend them each and all to the prayers of our friends, and trust in days and years to come, if it please God, we may be able to report good work accomplished by their means.

TUTOR'S REPORT.

The following is the report of the studies of the term by our Head Master, J. BARFIELD, Esq., B.A. :—

HARLEY HOUSE, *July*, 1879.

The work of the students during the past session has been, on the whole, satisfactory. They have welcomed and

have fairly availed themselves of the increased facilities for study provided in the new building. The time given to private reading has been greater; they have felt the need and the advantage of regular periods of uninterrupted study, and have made, I believe, in a larger degree than formerly, full analyses of the books read in class. The result was visible at the Christmas examination, and in the daily classes the answers given have generally evinced a good amount of labour.

In the study of English, systematic attention has been given to the principles of grammatical construction and the analysis of sentences. The students of the junior class went during the session through Morell's Grammar and Exercises, and in their case the value of this branch of study as a preparation for others has been very apparent.

Dictation and writing classes have also been of great service to many of the juniors.

In the English Composition Class a considerable number of essays, of various degrees of merit, have been prepared by the senior men and submitted for criticism, being read in full class. The principal defects in the style or the treatment of each subject have been pointed out, and suggestions given for their correction.

A large number of the students have received regular instruction in Arithmetic. The work done here has been generally satisfactory, and good progress has been made.

In Geometry a few have read through the Second Book of Euclid, and several are well advanced in the First Book. The habits of clear thinking which this study requires and imparts cannot fail to tell upon subsequent work.

A short course of lessons has also been given upon Natural Philosophy.

Dr. Falconer has given the students a series of lectures upon Anatomy and Physiology, and another series upon Diseases.

The history studied during the session has (in the junior class) comprised that of our own country from the earliest

times to the Revolution of 1688. The seniors have studied the history of the Roman empire and of Europe to the end of the sixteenth century, chiefly as throwing light upon Church history.

Separate classes have been held for Old and for New Testament History, and the answers given in these subjects at the Christmas examination were in nearly every case full and creditable.

Lessons have also been given during the session on Ancient History in its relation to that of the Jewish nation, and to the connection between the Old and New Testaments.

The junior class have studied the geography of the great divisions of the world, and of the countries comprised in them. Maps of some of these have been prepared by the men, and a course of lessons has been given on Physical and Mathematical Geography.

The class on Moral Philosophy has read the greater part of Dr. Wayland's *Outlines of Practical Ethics*. The interest in this branch of study continues unabated, and its utility is increasingly recognised.

The class on Christian Evidences, after a careful study and analysis of Mr. Birks's *Introduction*, has gone through the greater part of Paley's treatise.

The text-books of Paley on *Natural Theology* and of Dr. Hodge on *Systematic Divinity* have occupied two classes.

The latter work has been taken chiefly as a foundation for conversation and inquiry, the questions raised by the author being explained, and his representations being examined by reference to Scripture; while fair scope has been given for the free ventilation of diverging views and of difficulties connected with each subject.

In Greek the junior classes have studied the grammar and exercises in Morris's *First and Second Courses of Greek Lessons*, translating simple sentences from and into Greek. The senior class, besides turning English into Greek, have

read the 1st Epistle to Timothy and several chapters of the Acts of the Apostles, principally with reference to grammatical construction.

In another class the Epistles to the Galatians and to the Philippians have been read, with more special regard to exegesis.

In all the classes the aim has been, I believe, to subordinate the work and the methods to the great business to which the men have been called, and I trust that the Master's blessing, often invoked on this branch of the work at Harley House, *has* been given to us in it.

JOHN BARFIELD.

Those of the men who require to devote time to elementary study we send to Cliff for their first year. The greater degree of quiet, and the absence of those interruptions from meetings, conferences, lectures, etc., which are in London difficult to avoid, tend to secure steady application and rapid progress in initiatory branches of education. Some more advanced students, whose health requires country air, are also located there, and some who specially require a training in practical agriculture and rural pursuits.

Mr. Julius Rohrbach, the tutor at Cliff, sends the following report of his department :—

CLIFF, *July*, 1879.

I have great satisfaction in writing that during the past session the students here, about twenty in number, have shown great zeal and earnestness in their studies, so that it has been a pleasure to teach them. As you know, seven hours a day have been given to study : four in the morning for instruction and three in the evening, and the men have made good progress. I think I may state that every one of them has acquired a sound knowledge of English Grammar and been made familiar with all the elements of a good English education. The word of God has, of course, as in past sessions, been our chief study ; and Biblical instruction

has been given daily. We have studied together the life of Christ according to the four Gospels, the Old Testament sacrificial institutions and their New Testament antitypes, the journeyings of the children of Israel, and the life of Paul, besides introduction into the Prophetical Books of the Old Testament and outlines of the history of the New Testament writings. The history of the Christian Church from its commencement to the 17th century has been studied with much profit. The more advanced of the students have pursued the study of Greek, and read portions of the New Testament in the original. But, above all, the spiritual life of the students has been deepened and strengthened by earnest and prayerful Bible study, and most of them have carried on gospel services in the neighbouring villages.

I have much pleasure in mentioning that Mrs. Spurgeon has again kindly sent us copies of Mr. Spurgeon's "Lectures," and the British and Foreign Bible Society made us another grant of Greek Testaments.

JULIUS ROHRBACH.

CHAPTER III.

Hulme Cliff College, Curbar, our Country Branch.

(WRITTEN ON THE SPOT BY MR. GUINNESS.)

COULD we but assemble our London friends in this lovely spot how they would enjoy it, and bless God for having made it a nursery for Missions throughout the world! Is there a pleasanter, sweeter spot in all England than Hulme Cliff, girt round with the hills of Derbyshire? We have travelled over England from north to south and from east to west, but we do not know a place we should prefer to this for such a purpose!

Hulme Cliff is a hill among hills. Behind it rises to a height of 800 feet a heathery upland moor. Before it winds a narrow, verdant valley. Up the moor the hills rise to perpendicular sandstone cliffs, with miles of moorland stretching from their summits, north, south, and east. Down in the valley rushes the glittering Derwent, filling the air with the sound of ever-falling waters. Hill rises beyond hill all round, and clefts open to narrow valleys and rocky gullies, with lovely, undulating country here and there. Close around are clustering trees, and beyond them cultivated fields and waving woods, but we see no roads, no dusty highways, and hear no sound of traffic. The woods are green with summer foliage, the far-off hills grey with mist and distance; the air is fresh and cool, for there seems always a breeze stirring here, and the voice of the waters, breeze, and birds mingle from morn to night. As I write, the latter are singing as though there were no sin and no sorrow in the world. No other sound reaches me but these tranquilizing voices.

We call this OUR GALILEE—our refuge from close, crowded, noisy, dusty, ill-savoured, enormous London.

Here, then, in a roomy house, with extensive outbuildings and a hillside farm, is the country branch of our Institute. Here are the students, where all is so quiet, just now gathered in the large upper chamber, originally built for a Sunday School, round the large oval table, with their books and their tutor, busily imbibing information tending to fit them for missionary toils in far-off lands.

This morning they breakfasted, as usual, at 7.30. At 8 o'clock they gathered with the whole household for reading, our bow window dining-room being completely filled with a party of about forty. We sung of the Rock that is higher than any earthly help or refuge, and then I expounded the glorious 15th of John, after which two of our number led in prayer. The whole work of the Institute was laid before God in earnest supplication, those of our number now crossing the Atlantic, those just starting for Brazil, those leaving next week for South Africa, all our missionary brethren, being specially remembered. And the humble cry went up that God would supply every want of the Institute, meeting the large current expenses and the special needs pressing on it just now in connection with the new building in London. Were not these supplications heard in heaven? Will they not be answered?

“ In some way or other the Lord will provide;
It may not be *my* way, it may not be *thy* way,
And yet in His *own* way ‘the Lord will provide.’ ”

At 9 o'clock the gong sounded for studies, and since then I have scarcely heard a sound except the voices of the birds, but after dinner the place will present a busier aspect. All will be at work in the farm buildings, in the garden, and in the fields, every man having on his working jacket. One will be at the carpenter's bench, another at the forge—for we have a capital little forge, and make our own hinges, bolts, bars, etc., and repair the farm implements. Some will be working in the garden, some hoeing in the fields, some out on errands to the railway five miles dis-

tant, some drawing coals from Hassop; and one will be leaving us on his way to South Africa.

Then at 6 o'clock in the evening, after tea, all will again be gathered in the class-room for quiet study, keeping steadily to their books until 9 o'clock, when the household assembles for evening prayers, gathering under the shadow of Jehovah's ever-sheltering, everlasting arms to taste the blessedness of renewed confession, communion, and consecration at the throne of grace. In the prayers which ascend the work of the students in the surrounding villages will be remembered—the cottage meetings, the frequent visitation from house to house, the open-air services, the meetings in halls and chapels, in places widely scattered; all these will be pleaded for in prayer, for the brethren take a warm interest in their work. In many of the villages near have precious souls been saved. In Calver, Curbar, Eyam, Foolow, Baslow, Bakewell, Pillsley, Froggatt, Grindleford Bridge, Youlgrave, Little Longston, Great Longston, Staunton, Tideswell, Over Haddon, Ashford, Beeley, Hollins, Stony Middleton, Taddington, Calton, Lees, etc., gospel meetings have been held—in some occasionally, in others frequently, in some regularly from week to week. The word has sounded out from this little centre in every direction for many miles all around. Some of these places are three, five, seven, eight, and ten miles distant, so that the journeys of the students to preach in them (being made on foot to and fro) afford an excellent training, which will be helpful to them in their future Mission work in other distant scenes. Of the men trained at Cliff many are now labouring in Africa, in Jamaica, and in China, and in other far-off lands. The name of dear Telford, whose remains sleep on the banks of the mighty Congo, is well-known and loved in this neighbourhood, where his simple earnestness and devotion won for him the esteem of all who knew him; and most of the brethren now working in the Livingstone Inland Mission passed the greater part of their preparation time at Cliff.

Next session most of the men who are studying this term will be up in London, gaining the very different experience of city life and labours, while they will be replaced here by new comers.

The possession of this country branch enables us thus to give our students the double advantage of town and country training and work, in just that proportion which may seem best for each, reference being had to his probable future sphere. We regard it especially as our African nursery; but sometimes a young man comes to us who has had too much of town or city life, who is pale and thin and stunted in development by sedentary employment or long office hours, whose nerves have been overtaxed by the pressure of business, and whose health, though sound, has been injured by want of fresh air and exercise. Such a one, even though not intending to go ultimately to Africa, is materially helped by a session spent amid these beautiful, breezy uplands, in the quiet yet active and healthful pursuits of country life. God bless the dear donor whose heart led her to consecrate to His service, for the benefit of the young recruits of His Mission army, her sweet home amid the hills of Derbyshire! Already the place is dear to many a heart, and clothed with holy, happy memories; and as the years go by, and the numbers trained in it increase, in many a remote corner of the world Hulme Cliff College, Curbur, will be remembered with pleasure and prayed for with sincerity and love.

CHAPTER IV.

Home Mission Work.

AN hour on Monday is generally devoted at Harley House to receiving brief reports of the previous day's work from the students. Perhaps we cannot better give an idea of the Home Mission work carried on by their means than by giving a few notes of one of these meetings. The information is drawn out by questions.

"Well, brother Brand, what were you doing yesterday?"

"I took a children's service at St. Benet's in the morning, sir, at which about 140 boys and girls were present; taught in the school in the afternoon; and in the evening preached in two lodging houses, near Miss Macpherson's. We had 100 hearers in one, and about twenty in the other; spent half an hour in the first, and rather less in the other; we had very good attention; the work is hopeful."

"And you, Frederickson?"

"I preached in the open air and at the Sailors' Rest in Ratcliffe Highway in the afternoon, sir, and in the evening had a meeting with about sixty Swedish sailors there, for two hours. Had also a good meeting for the Germans. There are a good many Christians there now, the fruit of the preaching in that place."

"Do you know whether the Lord has blessed your own labours there?"

"Yes, sir, I think He has in a good many cases, and still more those of a Swedish lady who works there."

"And where were you, brother Ferguson?"

"Whytock and I were in the Victoria Park in the afternoon, sir, preaching to 200 or 300 people, who were gathered together partly by brother Jones and his cornet; in the evening we preached on the Mile End Waste."

"*Mr. Parker, you have charge of Saxon Road School, I think; how did you get on yesterday?*"

"We had 120 children in the morning, and 200 in the afternoon,—as many as we can crowd into the place. Could double the number easily if we had room. The teachers are regular and earnest, and have the children well in hand. We have an after-meeting for the more serious of them. Several have professed conversion lately. I hope it is real."

"*Vosges, where were you?*"

"I had two German meetings in Christian Street, sir, among the sugar refiners who live there—young men living in lodgings; most of them are Socialists. They ask me to attend their Socialist meetings, but I decline. Hessenauer works here too."

"*And you, Volkanoff?*"

"I have a class of sixty children morning and afternoon at George Street, Bromley, and in the evening, as I can't *preach* in English, I walked over to *hear* Mr. Spurgeon."

"*And you, brother Taylor?*"

"I was teaching at George Street morning and afternoon also, sir, and in the evening I distributed tracts and preached twice in Victoria Park."

"*How many people are there in the Park on a Sunday afternoon?*"

"Not less than 20,000 on a fine day, I should think—congregations enough for many preachers!"

"*Brother Mateer, what did you find to do for the Master?*"

"I was at the new tent at Stratford, sir, with a band of workers. We had it well filled—about 300; there was no disturbance. I also helped in an open-air service at Canning Town."

"*And you, brother Whytock?*"

"In Victoria Park, sir. I got a crowd of about 200, and held them for a long time; helped also in other meetings."

"*Did you find any work, brother Oakshett? You are a new comer.*"

“I preached here at Harley House, in the open air, sir, while you were preaching inside, and then afterwards in the Addington Road we kept up a good meeting for some time.”

“You too are a new comer, and hardly know enough English to speak much, brother Leite, what were you about?”

“I—did—make—people—come in, sir,—to meetin’ here—and I did *ask—God to bless—all!* I think *that* my work for present.” At which sentiment a murmur of assent is heard!

We calculate that the students reach with the gospel at least 5,000 persons every Sunday in London, besides the village meetings in Derbyshire.

There are about 1,400 children in the schools they conduct or superintend; and greatly would they appreciate a gift of 1,400 shillings, to defray the expenses of giving to their little charges “a day in the country” before the summer closes!

We are thankful to say that the Lord has been working among the children of the schools, and that not a few have confessed Christ as their Saviour.

THE IRON CHURCH, BARNBY STREET, STRATFORD.

This building continues to be the centre of a good work; our brother, MR. TOWNER, has had charge of it all the year. The Church, which was formed about two years ago, has a membership now of 160; the congregation is limited only by the size of the building, which even after enlargement will barely seat 500. The school numbers 400, and has a good staff of teachers. A tent, lent to us by our friend, Mr. Hurditch, has been erected in the neighbourhood, and a good work is being carried on there, which Mr. Towner also superintends. The Lord continues to bless his ministry in Stratford, so that he is very anxious to have a larger place in which to gather the people who flock to hear him.

He has, with our approval, issued a circular appealing for funds to erect a plain building to seat 1,000 persons. If he

can succeed in raising the needful means we have promised to transfer to him the lease we hold of the property, and to sell him at a very moderate price the Iron Church and its furniture as they stand. The effect of the work in the tent is to render this enlargement all the more needful, as the present building is already overflowing, and has no room for new converts. The congregation at the Iron Church contributed £166 last year towards the expenses of the place and the support of their pastor, so that it has been no burden at all to the Institute ; but they are working people, and cannot do much towards the erection of the sorely needed larger building. We shall rejoice if any of our friends feel led to help Mr. Towner in this effort. Stratford is a *densely populous* neighbourhood, very inadequately supplied with chapels, and a large Hall in this spot would be a great blessing.*

The valued friend who contributed so largely to the erection of the new college has this year added also to the property of our Institute, by executing in its favour a deed of gift of

GEORGE STREET CHAPEL AND SCHOOLS, BROMLEY,

a building about the same size as the Iron Church, but a far more substantial structure, and standing on its own freehold land. This chapel, erected some years ago by our friend, for the good of the neighbourhood, has been the scene of earnest gospel labours by some now gone to glory, including among others the late Mr. Lance. It had been lent latterly to Mr. Lambourne, who has now transferred the congregation he gathered there to a new building in a better, though neighbouring, street. It seats three or four hundred, and has space for enlargement ; a schoolroom behind and a detached infant school. We trust this gift

* Contributions towards this object may be sent to the Treasurers, Messrs. Barclay, Bevan & Co., or to Mr. George Towner, Barnby Street, Stratford.

may be as helpful to the evangelistic side of our work as the college is to its educational side. Mr. Webber, the student who has had charge of the work there during the past year, writes,—

“The immediate neighbourhood of the chapel is a large, square area containing six or seven hundred closely built dwellings, in most of which two, and often three, families reside. It occupies a peculiarly isolated position among other neighbourhoods around, and enclosed by its four boundaries are upwards of three thousand human beings, of whom scarce five in a hundred ever enter a place of worship. The impression of their spiritual condition conveyed by contact with the people is that of the most utter indifference to everything relating to their eternal welfare. Without the aid of any sensational means, we have, during the last twelve months, seen the gospel making a saving impression on some of these precious souls, and we hope that an influence for good has been spreading itself among the homes and in the hearts of the people. Every house in the neighbourhood has been visited about six times with gospel publications; and the visitors have been well received, especially of late. The attendance at the chapel (which, after Mr. Lambourne removed his congregation to his new building, was almost deserted) has slowly increased. It is still small in the morning, but in the evening the numbers range from seventy to a hundred and twenty. The week-night prayer-meeting, which for a long time numbered *two*—the chapel keeper and his wife—(!) besides the one who conducted it, has increased of late to over twenty. A Band of Hope has been formed by the city missionary of the district, and meets every Tuesday, in the schoolroom. The Sunday School has been reorganized; after being closed some weeks, it was reopened, one of the former teachers taking the office of superintendent. There is now an average attendance of about two hundred children.

“During the winter we gave several lectures on Bible subjects, illustrated with dissolving views. These became very popular; the chapel was crowded. These opportunities were used for the one purpose of pressing home upon the consciences of the audiences truths connected with soberness, righteousness, and judgment to come. Without doubt many found the darkness needful in a lantern lecture a congenial cover for the shame which would have kept them from listening to such truths in the light of day and in the sight of their fellow-sinners.

“One dear woman was convinced of sin at the first lecture, the subject of which was Bunyan’s *Pilgrim’s Progress*. The remainder of the week was spent by her in deep anxiety. On the following Sunday

she came to the chapel. She asked her husband to accompany her; he at first refused, saying he knew nothing about chapels; if he went anywhere he would go to church. Her manifest anxiety, however, told upon him, and he consented to go, taking care to impress upon her that it would only be 'this once.' Although they had been married eleven years and lived in sight of the chapel, they had never entered it! Nor had they been more than three or four times during all those years to any place of worship whatever! Unaddicted to any open vice, and ranking among the higher class of respectable working people, they, like the great majority of such, spent the Lord's Day in newspaper and novel reading, and had even relinquished the last vestige of connection with even the outward form of Christianity.

"They came to the chapel, and that Sunday she was savingly converted; nor did her husband leave until the arrow of conviction had fixed itself firmly in his heart also. A week or two later, he ran home from a week-night meeting, and startling his wife 'with his eager haste, shouted, 'I have got it; I have found Him.' He too had found Christ. Their progress since has been very cheering. She immediately looked for something to do for Him who had done so much for her. Work offered itself in connection with starting the infant school. Of this she took charge, and it has gone on prosperously to the present time. A matter which occurred in connection with the husband's daily work illustrates a crafty design of Satan and the Lord's delivering grace. The firm for which he works, becoming extra busy, took and decided that the men should work one Sunday; double pay was to be given for the unlawful toil. Our friend was enabled to go to one of the masters and tell him his religious convictions would not allow him to leave the chapel and the worship of God to engage in his secular calling. The master himself, a Church member and church restorer, replied, church-going was only a matter of form. He couldn't understand any one being troubled with conscientious scruples about it. The issue, however, was the abandonment of the arrangement; and no work at all was done. These cases, given at some length, are typical of several. Another dear woman and her husband have been converted. The husband had been once only in a place of worship in twelve years, the occasion being the death of one of his workmates. He had been guilty, he said, of every sin except murder. After three or four weeks of anxious seeking, the 38th verse of the 13th of Acts was made a word of peace and salvation to his soul. Two or three months since another, after three years of smothered anxiety, was at the week-night service enabled to trust Christ. A fortnight later, she lay on, what appeared to be her death-bed. Her testimony was clear,

joyful, almost rapturous. But God was pleased to restore her, and a few Sundays since she persuaded her husband to accompany her to chapel. He had not been for years, and was as much ashamed to be seen as if he had been going to prison. The front streets were avoided, and the most secluded back streets chosen as the route. We trust he may yet be plucked as a brand from the fire. Two Sundays since another dear man, the husband of one who was converted about eight months ago, was seen for the first time among us. Although brought up by godly parents in Yorkshire, and trained to constant attendance on religious services, since coming to London three years ago he had not entered a place of worship. He is a man of more than average mental ability, and has occupied himself a good deal with the current and popular objections to Christianity. We cherish the hope that having once again come beneath the influence and operation of the faith-producing and life-giving WORD, he may yet be found numbered with those 'who have obtained mercy.' Thus far we thank God, and take courage. The work has furnished many lessons of the insufficiency of all that is human to apply the healing touch to the deep-seated corruption of the heart, or to compel subjection to the will of God. But we are firmly persuaded there is all-sufficiency in the name of Jesus, and His name we yet hope to see better honoured in Bromley."

CHAPTER V.

Former Students in their present spheres.

As one hundred of our former students are now at work as home or foreign missionaries, it is impossible that we should glance at all their spheres, or report the work of many of them. But as the object of the existence of our Institute is the actual spread of the gospel among the Heathen, Mohammedan, and corrupt Christian populations of the world, we must give one chapter of our report to a few sketches of the evangelistic work now being done in various parts of the world by some of the dear brethren whom we were permitted to introduce into the great harvest field.

And first in that great empire, which contains in itself half heathendom, CHINA.

Our brother, Mr. Douthwaite, is still working in KIU-CHAU (CHEK-IANG) and the out-stations around it. This is one of the oldest and most settled stations of the CHINA INLAND MISSION, and Mr. Douthwaite has lately been directing his attention especially to the training of native agents. He writes on January 1, 1878,—

“God is still blessing our work here, and is giving us great encouragement. I visited KIN-FWA-FU about a fortnight ago, and was glad to find the Christians there happy, though some of them are suffering much persecution for Christ’s sake. I had the privilege of baptizing four new converts. One of these has an interesting history. About twenty years ago a foreign merchant visited the city where he resided, and this man was carried home overland to Ning-po. On the way the foreigner, who was a Christian, preached the gospel to him, exhorted him to leave the Yamen, where he had to obtain his livelihood by extortion, and seek some more honest employment. He did so, and became a gardener. He lost a sum equivalent to hundreds of pounds by the change, but he does not regret the loss, for he says God has made it up to him by giving

him an inheritance in heaven. He procured a copy of the New Testament, and made it his guide as far as he could understand its teaching. When we opened our station in Kin-hwa two years ago he and his son were among the first to want to hear the gospel. They soon began to attend all the Sunday services. I was greatly struck by his simplicity and earnestness when I first met him in April, 1877. A few months after I baptized his son, and now the father has taken the decisive step at the sacrifice of all domestic happiness, for his old mother, whom he supports, is continually raving against him.”

This is an interesting illustration of the providence of God. This man was led to an immense distance from his native province of Wun-chan, where he first heard the gospel from a passing stranger. That gospel induced him to sacrifice the ease and comfort and respectability of official life for one of laborious toil, and to give up also what was to him a large pecuniary interest. It led him to live a Christian life for eighteen years without any other instruction than he was able to gather from the New Testament. Then he was guided to pitch his tent in the city of Kin-hwa, to which in due time the gospel messenger was likewise sent. How clearly it is our duty to sow the seed broadcast, assured that God's word will not return to Him void !

In a subsequent letter Mr. Douthwaite writes,—

“I purpose giving a course of lessons on the Old Testament next autumn. . . . Among our converts in Kin-hwa there are two young men who are likely to prove very useful in spreading the gospel, so I have invited them to come here for six months' study, and afterwards I will propose them to Mr. Taylor as preachers. They are very earnest, and have suffered no small amount of petty persecution for Christ's sake, and as far as I can see are just the sort of men we want. Please pray *specially* for these two men and for me, that I may be able to teach them aright, and be guided in my judgment concerning them.

“The Prefecture of Kin-hwa contains seven district cities, in only one of which has the gospel been preached; but I hope, if it be the Lord's will, to open a station in each of them next year.

“The more I see of Mission work here the more I feel convinced that if China is to be won for Christ, it will be by *Chinamen*, and not

by the hated foreigner, therefore I think the more *reliable* native helpers we can get the sooner our work will be accomplished.

"China is a mighty nation, and all the missionaries that England could support would be insufficient for its thorough evangelization. Then again, the amount of money required to support a foreigner is considerably more than a native would need. The outfit and passage of a single man from England or America costs at least a sum which would be enough for the salaries of *six* natives for one year. A married missionary would find it hard to live on less than six hundred dollars a year, but *ten* native preachers could be supported at the same cost. A foreigner must have a better home than a native, and, moreover, must occasionally be sent home to recruit his health, etc. So you will see the great advantage of employing native agents when trustworthy men can be obtained.

"I think that after a foreign missionary has 'evangelized' for a few years, or by any means gathered a few converts about him, he should devote all his energies to *teaching* his converts, and to the special training of such as after careful consideration and prayer he may decide on employing. Then when he has got a number of out-stations opened and little Churches formed in different parts of his circuit or 'diocese,' his time will be most profitably occupied in visiting, teaching, and encouraging those over whom he is placed, who naturally look up to him for help and advice almost as a child looks up to its parent.

"When I visited Kin-hwa a few weeks ago I was sorry to learn that one of the Church members had died suddenly a few days before my arrival. He was only twenty-two years old, and was preparing for the examination of the B.A. degree. This is the *second* breach made in our ranks this year by death, besides one who has been expelled.

"I have been trying to get up a subscription on behalf of the famine sufferers, but the Kiu-chau people have no confidence in us, so make that an excuse for not giving. The Christians here have given seven dollars, and those in Kin-hwa four dollars and a half. The preacher at Kin-hwa writes that when he read my letter to his Church inviting them to contribute, some of the poorer members went and pawned some of their clothing that they might have something to give! This will give you an idea what kind of stuff our converts are made of.

"We are expecting a number of inquirers down from Kiang-si to-day; some of them have been already examined and received, but have not been baptized yet. I hope to baptize them next week along with three others who live in this city.

"A good work is being done among the women here. Every

afternoon when the weather is favourable they come streaming in, sometimes thirty in one batch. Mrs. Douthwaite has them upstairs in the sitting-room, where she plays the harmonium and sings for them; after which she speaks to them about the gospel as long as they will listen, and finally escorts them downstairs again. On Sunday afternoon the women are so numerous that we find it difficult to seat them all, for almost every woman has two or three children with her. The poor neglected creatures are not able to understand much of what they hear, but their being received in a kind way will do much to remove the suspicion of the people. Last year there was a rumour about that we seized every woman who dared to enter our doors and kept her locked up in an inner room!"

A subsequent letter from Mr. Douthwaite contains a list of converts, showing that he baptized three men on the 23rd June, and ten men and two women on the 8th July, making a total number in his stations of forty-two. Mr. Henry Taylor, formerly of the Institute, is now helping Mr. Douthwaite in this field. Twenty converts were waiting examination in the neighbouring province of Kiang-si. Mr. Douthwaite says,—

"When Mr. Taylor returns I will ask him to visit these converts, and so save them the trouble and expense of a journey to this city. The visits of my colporteur have been well received at each of the various cities he visited in Kiang-si, but he describes the people as exceedingly fierce and as greatly opposed to Roman Catholics. I nearly secured a good house in Lan-ki about a month ago. The agreement was written out, and only wanted the landlord's signature, when the *litterati* interfered and threatened to murder the landlord if he let the house to us. The middle men were also intimidated, and refused to sign the agreement; so we were obliged to give in. There is, however, a ray of light breaking out in that city. There are two Christians, and Tsin reports that he has the chapel full every day here. In Kin-hwa the converts are very satisfactory. *They are all preachers.* There are several inquirers, but only one was ready to make open confession. A fortnight ago there was a terrible flood here in Kiu-chau. The whole plain was under water, and the river poured itself into the city, carrying before it everything movable. In main streets it was three feet deep, and running six miles an hour. The crops are destroyed, and much distress prevailed among the poor. The services here are well attended, and we have difficulty in seating the women who come in—sometimes over 100."

Mrs. Douthwaite writes,—

“Our people seem to have been much stirred up and encouraged by the Ning-po Conference. All are doing well and growing in grace. The work among the Christians is of supreme importance. If *they* keep bright and true, new ones must be gathered in. Besides the four recently baptized by Mr. Douthwaite at Kin-hwa, there are several candidates whom he has left for several months longer on probation.”

Mrs. Douthwaite says,—

“We have the very happiest of works here and the very dearest of people. I wish you could see me now, and listen to a wee voice below instead of my doing so, for it takes off my attention and will make this a poor letter. It is that of Pao-wo, the son of one of the Kin-hwa converts. He is here to study with Mr. Douthwaite. He is such a bright, consistent Christian. All in the house testify to his realness. He is now talking away to a plasterer who is working below. Listen!

“‘You must indeed believe this precious doctrine. It means that Jesus can save from all sin. How old are you?’

“‘Thirty-five.’

“‘Thirty-five? well, at most you will only live as long again, and then what will you do? if you have not trusted in Jesus, you can never go to heaven.’

“Some one calls the man away; and the little fellow follows him to the door, saying, ‘Quickly, quickly, believe in Jesus. Do not wait any more days.’ We have a large number of daily visits from the women. We have them all up here in the sitting-room, which we make as pretty as possible, and when they have examined everything, and asked all manner of funny questions (which I need not repeat to you), we sing with the harmonium, and then the explanation of the hymn leads to the gospel.

“Miss Faussett is working hard at the language. She has a teacher for half the day, and studies herself the other half. She practises all she learns on the women who come, to see if it answers. It delights and interests the women to see her efforts, and does her good. I think, for the time, she has got on wonderfully. She understands a great many of the characters. I never knew any one so persevering and so pertinacious in saying what she knows.”

MR. SAMUEL R. CLARK, who left us in May, 1878, writes from Chung-ching, in the province of Szchuen,—

“We stayed at I-chang about two months, and studied the lan-

guage night and day. In September we started for this place in a native boat. We were five weeks on the journey, and it was the weariest five weeks I ever passed in my life. During the earlier part of the voyage the weather was oppressively hot, often 96° in our cabin, if it be right to call such a place by such a name. The scenery was fine, very grand near the river; for the rapids, they were more plentiful than pleasant; indeed, they often delayed us a long time. At one we were kept two days, and only got over it after breaking our rudder. I often wished brother Craven was with us that he might learn a lesson as to taking boats up the rapids of the Congo river!

"On our arrival here at Chung-ching we were delighted to find brother Nicoll in good health, and also, staying with him for a short time, Messrs. Cameron and Landale. The two latter left on the second day after our arrival for Kwei-chou. We lost no time in engaging fresh teachers and getting on with our studies. At present we have got far enough to make our teachers understand what we say, but hardly any one else—what with tones and aspirates and words pronounced alike, yet not meaning the same thing—oh! for the gift of tongues!

"Shortly after our arrival brother Mollman passed on his way to his work. He has now been gone more than three months. We heard from him a few days ago, and he has been doing very well—sold a large number of books—and intends to return towards the end of this month. Just before Mr. Mollman left our brother Parker arrived with two agents of the Scottish Bible Society: Messrs. Wilson and Burnett. The two latter gentlemen are designated for the province of Szchuen, and have taken up their quarters with us; so, you see, we have some company, but we are all bachelors. Some of our friends are dissatisfied with their state, and are taking steps to alter it, but, for my own part, I do not see why we should, for we are all very happy together. In January Messrs. Nicoll and Wilson went down the river, and Parker was left in charge. He preaches every day to a great number of people who come to hear the 'doctrine.' He gets very encouraging conversations with those who come to listen, and we have no doubt that much of the seed that has been dropped will yet bring forth fruit. One of the men, who has come regularly for some weeks on Sunday morning, professes to believe the gospel, and has asked to be baptized. Parker has no doubt the man is sincere, but wishes him to wait awhile before being baptized. Mr. Burnett believes that their teacher is also converted. He is a Chinese B.A., a leading one in the city. He has given up worshipping Confucius and his ancestors, and prays every day to Jesus. The people here hate the Roman Catholics, but seem

very well disposed to us. They are beginning to understand the difference between us and the Romish party.

"We were very much pained to hear of the loss the Institute has sustained by the death of our dear friend and tutor, Mr. Towell. . . . He was indeed a man and a Christian; would to God we had more like him in the Church! We feel deeply with his bereaved wife and little ones. We enclose with this a cheque for £15. Brother Parker, Riley, and myself each send £5 for the dear widow and orphans, and are only sorry we cannot do more. We are each much indebted to Mr. Towell—so much that we can never repay it. But the Lord will look after His own, and the widow and the fatherless are His special care." . . .

MR. DORWARD, who also left England in May, 1878, writes from Ta-tong, in the province of Gan-hwuy,—

"Two months have passed since last I wrote, and I am glad to tell you that I have during that time made a little progress in the language. The first year in China is always a trying period, but it is a privilege to be permitted to study so difficult a language with so noble an end in view as preaching the gospel where Christ is not named. Unlike Ezekiel, we are sent to a people 'of a strange speech and of a hard language.' Six weeks ago I spoke for the first time in a chapel here, and since then have preached on different occasions both in the chapel and in the open air. One of the happiest days I have had since I left England, was a Sunday spent at Chi-chang three weeks ago. We had a meeting in the forenoon, at which my teacher read part of Romans v. I then spoke for about ten minutes, and was followed by the teacher and the evangelist, and the meeting was then closed with prayer, but the presence of a foreigner drew the people, and we quickly had the room as full as when the meeting was going on. I, therefore, suggested to my teacher that he should speak again to them, which he did, and when he stopped I began. After I had spoken, a man asked me how many years I had been in China. I replied, 'Not yet nine months.' With a look of surprise, he said, 'Not nine months in China, and speak our language like that!' I thought to myself, 'How little you know how limited my knowledge is!' This man had strange ideas about foreigners. He seemed amazed to learn that we have fathers and mothers, like the Chinese!

"The afternoon meeting was conducted by the evangelist, and in the evening we had a prayer-meeting, after which a good number of men were standing round the door; we invited them to come in and be seated, and we addressed them again. Of course my vocabulary

is so very limited that when I speak more than once I am compelled to go over the same ground again, but that is of no consequence, as the audience is entirely different each time. The day was to me something like a revival time, and I feel sure it was not without good results. 'Bless the Lord, O my soul, and forget not all His benefits.' It is not until one is in the midst of this people that one can understand the great need there is for labourers—the awful reality of the people's dark and lost condition. Oh, why are so few moved with compassion towards them? It is sad to think that while millions and tens of millions of precious souls are perishing in China through having never heard of Jesus, and while the Master of the harvest is calling, 'Whom shall I send, and who will go for us?' there are thousands of Christian young men and women well qualified for the work who are sitting at ease in England. If I had a voice of thunder I feel I would like to unite with the cry of these 'perishing, neglected souls,' and in the name of God echo back to England's shores, '*Come over and help us.*' 'The harvest truly is great, but the labourers are few.'

"As I believe I never told you before, you will doubtless be pleased to know it was through living at Harley House that I resolved (D.V.) to preach the gospel in the 'regions beyond.' From the time of my conversion I had a constant and burning desire to labour as an evangelist at home, and such was my purpose when I entered the Institute. I, however, had not been there long when the great need of China was laid heavily on my heart."

MR. SAMBROOK writes from Shanghai under date March 23rd,—

"We have had a pleasant voyage of forty-six days from Marseilles to Shanghai. We travelled by French mail, and had consequently but little opportunity of speaking for the Lord; but we had French and Chinese tracts, which the sailors gladly accepted.

"We enjoyed a brief stay with Mr. Grant, of Singapore, who took us to our first Chinese meeting, and kindly interpreted for us while we addressed the people. He read from the Greek Testament, translating into Chinese as he went along. He gave us much good counsel, and in parting quoted, 'Take heed unto thyself and the doctrine. Continue in it, for in so doing thou shalt both save thyself and them that hear thee.' May God give us grace so to do!

"I stayed three weeks in Shanghai with Mr. Dalziel, as Mr. Wills, with whom I expect to labour, had not arrived. We left for Hang-chou on February 21, and were four days accomplishing the journey of 150 miles, travelling by boat. We proceeded three nights

out of the four. It is difficult to persuade a boatman to go on during the night in some places, on account of the pirates who lurk about seeking plunder. Mr. Wills was attacked by them on the way down. One dark night, between eleven and twelve o'clock, we were aroused by the voices of the boatmen, who tremblingly informed us that a boat higher up had been seized by pirates, and that most likely they would be down upon us. We arose quickly, commended ourselves to Him who neither slumbers nor sleeps, and quietly awaited what might follow. It was a cold night, and everything was awfully silent—just the time and place where one might easily imagine plundering and murder would take place. But God was our Shield and Safety, and we heard nothing more of the pirates that night. The Chinese are cowards, and much afraid of foreigners, and the boatmen for safety call out that they have foreigners on board.

“Of course, I cannot yet speak the language. Oh! how I long to be able to do so, that I might exhort the people to turn from their idols to serve the living and true God! Two nights ago we showed them Scripture scenes in the magic lantern, and Mr. Wills spoke to them. . . .

“I do hope many more will come to this land from the Institute. The Lord bless it, and all the work in connection with it! It is His work, and He will supply its needs.”

MR. CAMERON'S TOUR IN EASTERN THIBET.

IN a previous report we gave an outline of the remarkable journey of our brother, MR. GEORGE CAMERON, through China and Eastern Thibet to Bahmo, but we gave on that occasion no details of the Thibetan part of the journey. As Thibet is a tract of country almost entirely unknown, this part of which has hardly been traversed before by any European, we think some further details will interest our readers. In the June number of *China's Millions*, Mr. Cameron's journey is given in full. We have only space for a few extracts referring to the latter portion of it, after he was obliged to separate from his companions in consequence of Mr. Nicoll's illness.

We may premise that Eastern THIBET, though subject to the Chinese, is governed by its own rulers. It has many

Chinese inhabitants, but they generally marry native women and learn the native language, as Chinese women are not permitted to cross the border. The Roman Catholics have a Mission established in the country. Eastern Thibet lies at a great elevation above the sea, the road rarely descending lower than 12,000 feet. Some passes are 13,000 and 15,000 feet high, and the magnificent mountain of Kin-da is 22,000 feet in height. The capital of Thibet, Lassa, lies in the same latitude as Cairo or New Orleans, but owing to this great elevation of the country, it has an arctic climate. The dress of the people is consequently warm and substantial; both sexes wear long tunics and loose trousers and cloth boots. Mr. Cameron says,—

"I find one half at least of the inhabitants of Ta-tsien-lu are Man-tsi. They have a small lamasery in the city, which I entered. I met a large party in the street bearing presents and followed them, as I saw several lamas in front, and so entered with them without detection. Several lamas sat cross-legged on one side of the building on mats. One took the presents and presented them separately to the chief lama, who, in return, gave a small piece of ribbon to the givers, which is said to be worn as a charm. The people then left, looking as happy as if they had received a lump of silver. It was all over in a short time—much too soon for me, who wanted to examine the interior. Between the outer door and the main building I saw two rows of upright rollers—*i.e.*, one on each side; and the people on entering and retiring made them turn round, a novel and easy way of saying their prayers.

"October 16th.—Supplied the city well with tracts, and also gave away some books. Purchased the few things we wanted for barter; and then, late in the afternoon, left Ta-tsien-lu for the first stage of the journey towards Li-t'ang (or *Lithang*). It was only 40 *li*; but it would have been twenty too much for us had we not been overtaken, just outside the city, by a man who was going there, and who carried for us the things my coolie had. We walked fast, but it was dark ere we arrived at the station. During the evening I found it was the first of the Government posts for despatches, and also for escorts for officials going to and from Thibet.

"We had a miserable place to sleep in, and the night was very cold. There was no bed except a little straw. The floor was broken, and so were the walls, through which the wind came, and made us

glad to escape to the common room, and sit round the fire of green wood. We also got a taste of

THE THIBETAN FOOD, 'TSAN-PA,'

and were informed that we should have to live on it after our little stock of rice was finished. I may as well give you at once some idea of what it is, and how it is made.

"The people have a very dark wheat, which they dry well in an iron pan over the fire, and then grind with the hand-mill. The flour so made is called *tsan-pa mien* (*mien*=flour). Brick-tea is well boiled and strained through a bamboo strainer into a churn, something like the old-fashioned country churns. A handful of butter and a little salt are next added, and then the churning pole is worked up and down as if making butter. It is then poured into basins, and each person adds enough of the *tsan-pa* flour, and with his hand works it into a paste, keeping the basin spinning round while doing so. It then, having absorbed the tea, etc., is taken up in handfuls, crushed, and put to the mouth, and, when the whole is finished, they wind up by cleaning the basin with the tongue! Fortunately, each person uses his own basin and carries it with him!

"My host and some friends tried to frighten my man with the stories they told him about the dangers and difficulties of the way. He was not well, and I feared it might have had a bad effect upon him. I had to give him some medicine before he lay down to sleep.

"October 17th.—Did not get off early, as my coolie, although a little better, was still somewhat unwell. The morning was dull, and there had been rain during the night, and some snow had fallen on the hills around. On leaving we found the path wet, but it proved not so bad as we had been told; so I think it gave my man a little courage, especially as I had told him before starting that I believed the journey was both difficult and dangerous, but not nearly so bad as the people represented. We had at once an ascent of 40 *li*; but fog prevented our being able to see anything before us. We passed many travellers on their way down with their wares for the Ta-tsien-lu market. The greater part seemed to be deer's horns. The goods were carried by mules, horses, and oxen. We also met droves of horses and cattle bound for the same quarter.

"After awhile the sun shone upon us, and made the way more pleasant until we reached the snow which covered the upper half of the mountain; the way then became very sloughy. On the summit we sat a little while, having had no rest all the way up; but we did not stay long, as it was very cold. There was fully half a foot of snow, and the prospect was anything but cheery; nothing could be

seen but snow-crested hills. Our descent was much better, and, on the whole, tolerably dry. 20 *li* from the top we came to the first habitation, but the upper storey was a wreck, and the one that remained appeared to serve for barn, byre, stable, etc., etc. We sat down a short distance from it, and had luncheon of bread and eggs; but we soon had to move on again, as it was so cold. We passed one station early in the afternoon, and pushed on for the next, which we reached before dark. We had travelled over 90 *li*, according to the reckoning of some of the people. I walked every step, as I put the coolie's things on the mule to save him.

"During the afternoon we passed a number of houses in a large valley; many of them were of three storeys, and had a fine appearance from the road. (*See frontispiece to 'China's Millions' for March.*) On the tops of some could be seen the year's crop stacked, whilst others had it on the top of lower buildings. Several of them were like towers, square, and of a good height, with many lower ones clustered around them. They looked as if built for defence. The valley and hillsides were well stocked with cattle, horses, and sheep, and the pasturage seemed abundant. In the valley was a splendid road, and so we were able to walk at a good pace. No trees could be seen. The people use cow-dung for fuel. There were a few wild gooseberry bushes, but, alas! no fruit."

DESCRIPTION OF THE PEOPLE.

"The people are all Man-tsi, and they look wild in their sheepskin dresses. In their belts they carry one or two large knives or swords. Others dress in rough woollen stuffs, but all have not the same colour. The garments are made loose, with a belt. The boots reach up to the knees; the upper part is of woollen cloth, and round the edge near the sole is a narrow strip of leather, to which the light leather sole is sewed. All make their own. They do not shave the head, but the hair is allowed to grow long, and often looks as though no comb had passed through it for years, if ever. Some are wiser, and keep it short. Those whom we met were very civil. One asked for a piece of bread; another offered to sell me a dog, and would either take rupees or tea. A little distance from our halting-place we overtook one who walked on with us, and as he knew a few words of Chinese, I tried to converse with him. On asking him about an inn, he said he had a place where strangers put up; but what had we to give in exchange? On being informed that we had tobacco, and bread, and needles (which are used instead of money in Thibet), he turned up his nose, and said he did not want any of these, and would require silver or would not lodge us. I was as determined not to give it. When near his house, we saw a man to whom he spoke in

Man-tsi; the man then addressed us in Chinese, thereby showing us he was a Chinaman, though his dress and appearance were Thibetan. He also tried for silver, but I refused it; and as he saw I was determined, he advised the first to give us quarters. He came to the house with us, and during the evening we found he was son-in-law to our host."

A THIBETAN HOUSE.

"On approaching the house we passed through a door into a large enclosure, where a huge dog was chained up, which endeavoured to attack us, although we were then surrounded by several members of the family, who came to unload our mule and carry our things into the house. A young but strong-looking woman caught hold of the dog's rope and pulled him back with all her might, and even then he was on his hind legs, attempting to spring. I was requested to follow them in, which I did, but found it not easy. It was terribly dark, and the lower part of the building felt to the feet more like a stable than a room. I found afterwards it really was so. After a few steps, I stumbled against a staircase, and was told to ascend it. On getting near the top, I saw a glimmer of light, and soon after some one came out with a piece of lighted firewood, and so I was able to enter. The light enabled me to get a view of the room; and, roughly calculated, it was eighteen feet by twelve feet. This is the part occupied by the family, and by any guests who may happen to lodge there.

"On one side was the kitchen range, which looked like the Chinese ranges, with its two iron pans. The light was from five chips laid on a gridiron, suspended from the roof by a chain. The roof was low, being only about six feet from the floor. To the back of the cooking-stove, there was a dresser with shelves, on which were ranged a number of strong and bright brass plates. On the table part of the range stood the milking utensils, apparently hooped with iron, and very clean-looking. The sitting-room had neither bench, stool, nor chair, and no table, except a small imitation of one, with very short legs, that stood on one side; beside which the host squatted on a mat.

"Around the room were small heaps of skins, on one of which I seated myself for a little while, to the amusement of the younger portion of the family, as they all sat on the floor. The family consisted of six persons, the father and mother, two grown-up daughters, and two little boys. The son-in-law came in soon after, and tried to palm himself off as a Government interpreter. I did not believe it, he then confessed he was the son-in-law, and lived a little way off, where he cultivated a piece of land. We soon had tea, and then there was a general laugh, as we had no basins. The host having several

in store, he lent us two, and we had bread and an egg with our tea. The two men (my host and his son-in-law) asked for an egg each which I gave them, and then the Chinaman left.

"On his departure the fun began. I wanted to learn a few words of their language, and they had often a good laugh at the blunders made. It, however, does not seem to be difficult. There are many sounds in it unknown to the Chinese, but easy, I should judge, to a foreigner. Several household things, such as tables, etc., retain their Chinese names, as such luxuries were unknown to the old Thibetans. I learnt several useful words and sentences. After I had written them down the host requested me to read them over, and was highly pleased with their correctness. He always put me right if I gave a wrong sound.

"We were soon like old friends, only we could not converse much. I was invited to eat *tsan-pa* with them, which I did; and when our rice was ready, I gave them some. The host divided it with his boys; and when we had finished our meal, he divided the remainder amongst the family, but I could see he kept by far the largest share for himself. They, of course, used their fingers to eat it. He had also a pet boy who came in for second largest share.

"Supper being over, the beds were spread out, and so our sitting-room became the common bedroom. The females took one side of the room, while the master and his pet shared the other side with us. They only spread a few skins on the floor, and the clothing they wear during the day is turned into bed covering. The master of the house had a sort of light sheet, which was well tucked in about him by one of the daughters ere she retired. Quietness soon reigned, and after some wakeful hours I had a sound sleep.

"October 18th.—We were up early, and after eating a little rice gruel, paid our host with 100 cash and a little tobacco. He was delighted at our liberality, and before I left gave me a good drink of sweet milk, which I enjoyed. He told me if I ever passed again, to be sure and put up in his house. This I promised to do. He saw us to the road, and we parted.

"Feeling tired, I rode a little, as the road was good. When passing a spot where a party of merchants had encamped for the night, one of their dogs broke loose and came at me. He tried to get at my legs, but I saved myself with my umbrella, making lunges at him as he went from one side to the other. He next attacked my mule, and made her very restive; at last, he must have got hold of her, for she plunged as if going over her head, which sent me full length on the sward. It did not hurt me much, so I soon regained my feet, and found the mule had taken to hers, and had run away some distance. By this time one of the merchants had driven the

dog off with stones; he also caught my mule, and we again resumed our journey, thankful that none had fared worse.

"We had still a good road, and so passed the next Government station about noon, when we halted a short time to eat a little bread, and give the mule a few beans. The country was more wooded than in the morning. In the afternoon we met some travellers, and asked how far it was to the next station. They said from 40 to 60 *li*, so we hoped to make it before dark. We had a high hill to climb, and it sorely tried our strength. I rode a little during the fore part of the day, but afterwards made the mule carry the luggage and relieve the coolie; and it was well I did so, as both of us found the hill more difficult than we had expected. We had a long stretch of table-land to cross ere we gained the true summit. We got our feet wet, as there was a great deal of water, and in some places much snow. The table-land, although so high, afforded rich pasture on which many flocks fed. We were glad when we gained the top, as it was near sunset, and we had a difficult and steep descent before we could reach any habitation. The scenery quite changed; instead of tame pasture land we had deep mountain sides, densely wooded, and our road led us down a steep ravine, through which a torrent roared. The scenery was very grand, but I dared not stop to enjoy it, as it was nearly dark, and our road not too good, even by daylight. The moon gave us a good light long before we saw the first house, and we were truly thankful for the light, as the road was studded with huge boulders, and at times with decaying timber.

"Our host was a Chinaman, and so we had beds. We had still flour, and the boy made some dough, and boiled it for supper. I had a little conversation with the master, and took down a few more Thibetan words. He asked where we came from; and on being told, said we had walked fully 130 *li*. We soon after turned in, tired enough.

"*October 19th.*—Did not start early, as we had only 90 *li* to go, and the road was said to be "tolerably good." We had a basin of rice, and then set out. I soon found I could not walk; every joint was stiff, caused, I suppose, by walking yesterday with wet feet. We were still in the ravine, and descending, but had many ups and downs. We saw little cultivated land, only a few patches where the hills somewhat receded. These hills were high and well wooded; on the left chiefly with spruce, and a little larch, while on the right were principally pines. As we descended they became fewer, and many parts were barren and rocky. We arrived at

HO-K'EO

early in the afternoon. It is but a small village, perched on a hillside, just above a small river. There is an official, and it is said

the Chinese are not allowed to pass without passports, unless when in foreign employ. The inhabitants are chiefly Chinese, and I think in Government service. The so-called inn is kept by an underling. Here there was nothing to be bought but a little *tsan-pa* flour and rancid butter. An inferior official from the interior told me that Captain Gill and Mr. Mesny had been unable to enter Thibet, and so had to go south with a strong escort.

"October 20th.—Detained a little at the Ya-men. I sent in my card, but was told the officer had not got up. I then gave my passport, and in a few minutes they returned with it, and the intelligence that the boat was ready. The ferry-boats belong to the Government; I however saw the Man-tsi cross in coracles. I gave some books away, as many people said they could read. After crossing the river, we had to ascend the opposite hill. The road was not very good, the first 40 *li* were well wooded.

"To-day I lost the compass Mr. Leaman gave me, and for which he paid three dollars in Shanghai. I let a Chinaman see it in the inn, and then had to leave the room for a little time. On returning I was ready for the road, and forgot it, but looked carefully over the room to see that nothing was left. I did not see the Chinaman, and only found out my loss on wishing to use it. I was at first inclined to go back, as it was a great loss to me, while to him it would be useless. But remembering that he also was a traveller and going in the opposite direction, I gave it up, and went on with a lighter pocket, but, for a time, a heavier heart.

"At the station we had breakfast of *tsan-pa*, as we had nothing else. We also got grass for the mule, and paid for all in thread. On resuming our journey, we found the road becoming worse, and we had a huge snow-clad mountain to cross. The first part of it was steep, and the road was up the bed of a mountain torrent, fortunately dry, but bad for walking. The lower part of the mountain was well wooded. It was bitterly cold, and the wind often seemed as if it entered our bones. Both of us have swollen and sore lips, and heavy colds, with sore throats. I had a cold before leaving Ts'ing-k'i Hien, so I cannot blame this part of the country for it. On the mountain top the wind was high, and we had also hail, both of which however became more moderate as we descended the other side. The descent was steep, but we got over the ground fast.

"As we passed *Tsien-tsi-wan* one of the men in charge hailed us, and after a little talk with him, I determined to pass the Sunday there, although his abode had more the appearance of a hut than of a house. There are but two; one occupied by two Chinamen, and the other by a Man-tsi. The back of the house is but three feet above the bank, and the roof is flat, with a small hole in the centre for the

smoke to escape through. The sides are five feet high outside. The inside however is better, being fully seven feet high. I found the hole in the top did service as a window as well as a chimney.

"Our host treated us well, for he soon brought us some tea and a little bread, and we were able to buy good beef. In the evening he brought each of us a large basin of soup with plenty of beef in it. We enjoyed it heartily. He said it was a Man-tsi dish, and had butter, milk and vegetables in it. Thus our Father showed His care for us. He well knew we needed rest and refreshment, and here they were, provided in a place we should have passed had we not been hailed, as the road was on the hillside a little above the houses.

"*Sunday, October 21st.*—I had a long talk with my host. He has spent a good part of the day reading some books I gave him. But, alas! he is a poor opium smoker, and on his thirteen tael cents per day has to keep himself, his wife, and a girl. He is able to write, and so gets three tael cents more than the other, as he has a diary to keep. His wife is a Man-tsi woman, and not much improved, I judge, by her marriage. We enjoyed the rest much, and had time for reading, etc. This we do not always secure at night, on account of bad light. It was very cold, but when we had a fire, as our fuel was green, we were driven out by the smoke. There was plenty of snow to be seen.

"*Monday, October 22nd.*—Left early, and crossed four hills to-day; the last one had snow almost to its base. Fortunately, the ascents were not very steep, though the absolute elevation is great (13,700 feet in one case), and so we made quick progress. The coolie's burden on the mule was too light for her, and she often gave us a race after her. We only rested twice, first at a place 50 *li* from where we started, where we ate some *tsan-pa*, and had a splendid drink of milk. I also took down some more Thibetan sentences, and found there is a slight difference between the dialect here and that beyond the river. I almost forgot to mention that I saw gold-washers busy in one of the ravines we passed through. I went to examine what they were about, but they were Man-tsi, and could understand no Chinese. They looked very happy over their work.

"We walked to-day much farther than we expected, through a mistake of mine. We passed what was called a station, although it only happened to be one house. I did not like the look of the people I saw about, and so determined to go a little farther, although it was then near sunset. The next place was said to be only 15 *li* off, so we kept on and walked fast. In the distance we could see many flocks grazing, and the shepherds' tents fixed near by them. The sight recalled the lives of the Patriarchs. We missed the halting-place, as it was quite dark; but, some time after, the moon rose, or I fear we

should have altogether lost our way, and have had to pass the night in the snow.

"The last hill tried my coolie so much (although he had had nothing to carry all day) that I had to stop several times and encourage him. Had there been a rock, or even a few bushes near, to afford the least shelter, we should have passed the night on the hill, although so awfully cold. Not more welcome could the harbour lights be to a tempest-tossed mariner than was the heap of stones, with its central pole, which marked the top of the hill (13,700 feet), to me and to my weary companion. The descent was difficult, and even colder than the ascent.

"On gaining the base we had a splendid road through a wide valley of good pasture land. In many places saw the watch-fires of the shepherds. It must be difficult for them to keep their fires up, as there is but little wood in the country. We had very good moonlight, and although tired, were able to keep on at a good pace, the cold no doubt helping us. I got my feet wet again, but soon after was cheered by the sight of trees, and the thought that there would be houses at no very great distance; and so it proved. On reaching the village, we found the people had gone to bed, and thought they would be afraid to get up, as they might fear we were robbers. The dogs set up such a barking that they at last brought one man to see what was the cause, but he was so timid that he kept well away from us, and when he was asked where we could put up, it was some time before he pointed to a house. We requested him to call the people for us, but he refused, and slunk off. I lifted my heart up in prayer to my Father, and again knocked at the door of the house we had first knocked at. It seemed to us a long time before any answer came, and we had made up our minds to pass the night under the overhanging roof of a temple, when our Father answered me; and in a short time we were seated by a good fire, with a pot of hot tea before us; and as we had a little bread and beef, we partook of it sparingly, and then laid down. The people in the house told us we had travelled 170 *li* since morning. I thought 150 *li*, but do not know."

After resting one night in this place, the travellers proceeded next day to the city of Lithang. Mr. Cameron took with him, from Western Si-chuen, a young Lama, who accompanied him as far as Bhamo, where he remains with the missionaries of the China Inland Mission. Mr. Cameron is now itinerating in the great Southern Province of Kwan-si.

HUNAN'S WELCOME TO THE GOSPEL.

IN the *North China Daily News* of May 14 we observe a letter from our brother, Mr. John Archibald, of the National Scottish Bible Society, describing his last visit to Chang-sha-fu, the capital of the province of Hunan, China. The letter is addressed to the Rev. Griffith John, of the London Missionary Society, and dated April 25, 1879. It gives so good an idea of the inveterate hatred of the Chinese to foreigners as such, and of the difficulties created by it for our dear brethren labouring in China, that we give it in full, hoping it will lead many to uphold in prayer the pioneers of the gospel among these prejudiced and determined people.

“CHANG-SHA-FU, HUNAN,

“25 April, 1879.

“DEAR MR. JOHN,—

Some time ago I told you that we had been warned we would get a warm reception if we dared to visit the capital of this province again, and asked you if it would be possible to procure some document, other than a passport, which could command the respect of the authorities. We have got the warm reception, and leave the field vanquished. The particulars of the affair are as follows :—

“On our way up to the city, on the 19th inst., we were met by a gunboat, and requested not to attempt to do anything until we had had an interview with the authorities. We agreed to this, as we were anxious in case of an uproar that they should not be able to throw the blame on us, so we anchored on the side of the river opposite to the city, and waited for the interview, which took place with Chang-sha and Sin-hwa-shiens, on board our boat on Monday.

“All we had to say to them was that we had been sent to sell books in all the cities of Hunan we could reach, and wished to do so in Chang-sha-fu; that on my visit last year, as the examinations were going on, I had consented to defer attempting work, and they had promised me if I returned again this year they would secure that I received no hindrance, so we hoped they would now fulfil their promise. They declared that personally they would be delighted, but the people were so hostile to foreigners that they were unable to control them, and could not protect us, therefore we must go away.

“We said we would if they would give us a document to that effect, but if they did not, we must still attempt work, for when the news

was spread abroad that we could not be protected at the capital, with all its officials and military, we would be at the mercy of the mob everywhere. They offered to buy all our books at any price we pleased, or, if it was the city we wanted to get into, we could be carried about in it in chairs privately. We did not give them much credit for these offers, however, as they knew from their subordinates, who had previously sounded us, that such were not our methods of working. At length they asked for one day more to consult amongst themselves, and ascertain what we might be permitted to do. We agreed. They were exceedingly courteous, and insisted on presenting us with a quantity of provisions.

"Meanwhile, thousands of placards were posted in the streets and city gates, a few samples of which, brought off by our assistant Wei, I enclose. Some, from the way in which they accused the authorities of wishing to assist us, lead us to suspect that they may have been inspired by themselves, as at Chang-teh Fu last year. Some of the worst were as big as a newspaper, but they were so well watched that we could not procure a copy. The people were madly excited by them.

"At length, we were notified that if we would sell our books from our boat, and not attempt to enter the city, or to go ashore, they would try to protect us. They also arranged the place and hour for our attempt—viz., at the great landing at ten a.m. on the 23rd, and said they would send for us when all was ready.

"Another difficulty now turned up. They had so terrified our boat *laupan*, that nothing could induce him to risk his boat. Fortunately, however, a convert of your Mission was there who had an old passenger boat which he placed at our disposal at once, and for a consideration we induced two of our old boatmen to follow our fortunes, so, by the time the Shien's messenger came to call us, we were ready.

"Thousands of people, chiefly students, were assembled to receive us, and as we approached they began to yell and pelt us with stones, bricks, tiles, and dirt; we nevertheless made for the landing, where we were exposed to a shower of missiles for about five minutes, when a gunboat ventured in and took us off, and another, in a little, dragged away our boat. Our men behaved nobly, standing quite still without a word, and, strange to say, although we all got struck in dozens of places, and covered with mud, none of us were seriously hurt, while those who rescued us got several broken heads.

"The two Shiens were in a gunboat watching the result, but no effort that we saw was made by them to control the people, nor had they any means there of doing it. They simply contented them-

selves with taking care that we did not get killed, or our boat destroyed totally; when we got to the other side of the river again, they visited us, but they had nothing to say, save, 'We told you what you would get, the Chang-sha people are exceedingly savage.' We had nothing to say to them at all, although we wondered if there was any treaty by which the magistrates of Chang-sha were empowered to detain foreigners several days, until the whole city was got into an uproar against them, and then invite them to be stoned by the mob, in presence of thousands of the people, without their making the least protest against it. We afterwards endeavoured to ascertain if any of the rioters were likely to be called to account, but the unanimous answer was that it would be quite impossible to do so at Chang-sha-fu.

"The mob, however, were not satisfied yet, but crossed the river to our side, where they seized the ferry-boats, and came on to attack us again, shouting, 'Kill the devils.' Our boat was little better than a wreck, and the skipper had gone ashore to try to procure men, so to run was out of our power. We therefore put a few things we wished to save into our pockets, and prepared to step on board the gunboat appointed to guard us, which was then ready to make off, and let them have ours. However, another gunboat came up, and the two taking our hulk in tow, starting before the wind up the river, soon left our enemies behind, though those on shore ran alongside and cursed us as long as their breath lasted.

"We tried to put into a creek ten *li* up, for, as we had no ballast in, our boat was unsafe, but a mob soon collected and stoned us out. Ultimately we had to anchor for the night in the open river, when, to add to our troubles, the wind rose to a tempest, and an anxious, sleepless night we had, for it was pitch-dark, and we expected to be upset at any moment.

"After much thought we have determined to leave the river. The students of Siang-tan are already on the outlook for us, and, from various experiences, I know that a repetition of the Chang-sha scene is almost certain at every city we can visit, so that until the same measure of safety can be secured to us which we have in travelling elsewhere, we doubt if it is advisable to risk life and property, in the way we must do, any longer here. They maltreat us, as you will see from the enclosed placards, not because of any dislike to us personally, nor because we are missionaries, but simply because we are 'foreign devils.' Further, the expense is getting to be greater than we feel justified in undertaking. The sums we have to pay for the risks run by men and boats, and as medicine money for injuries received—this is the fourth beating we have had—will soon amount to more than we would like to ask our societies

to pay; hence as soon as we can get our boat refitted, and the wind permits us, we have determined to start for Yochow. With respect,

"I remain, yours faithfully,

"JOHN ARCHIBALD,"

PLACARDS POSTED ON THE WALLS OF CHANG-SHA, THE CAPITAL
OF HUNAN.

I.—"The foreign devils are beasts, and must not be allowed to enter the city. Let us seize them and beat them. No plea is to be admitted on their behalf."

II.—"The foreigners purpose to enter the city to-morrow morning. Let all who are one with us assemble, and let us seize them and beat them."

III.—"Of late foreigners have paid repeated visits to the province, and now the mandarins have granted their request to enter the city. But it is for us, the military and the people, with loyal hearts, to protect the empire. How can we allow these little devils to trouble the provincial capital? If they enter the city, let us assemble at the West Gate, and, with united hearts and utmost strength, attack them. No plea is to be admitted on their behalf."

IV.—"On this, the 3rd day of the month, foreigners have come to the city. The two district magistrates have deliberated, and there is a general rumour to the effect that the foreigners are to enter the city at the West Gate, and to proceed to the Tsaw-chan Gate. But though you, the mandarins, are willing, we, the people, will not agree to it. If one enters, we will kill the one. If two enter, we will kill the pair. When a foreigner is killed dead, it is simply a dog's life that is lost. Should any one meet with a foreigner and not attack him, if a man, let him be called a thief, and if a woman, let her be called a strumpet. Let us be attentive, and ever on our guard."

V.—"Hunan is a region where polite manners and righteous principles flourish, and which hitherto foreigners have not dared to look at straight in the face. Each time they have come, it has been on a sort of experiment with the view of opening a mart for trade. When once, however, the Religion of the Lord of Heaven prevails, the five Human Relationships and the five Cardinal Virtues will be abandoned. Foreigners have just arrived in boats, and are anchoring on the opposite side of the river. Their clatter is that they want to enter the city, and they appear as if they had some influence and power on which they rely. How can we, the soldiers, peasants, artisans, and merchants, allow their extravagance? Let us on the 4th day of this month assemble in the Hall of the Departmental

College, and then let each one of us take brickbats and broken tiles with him, and proceed to their boat and pelt them. Up and down the river let them be sought for; on no consideration are they to be allowed to escape. Let us mow them down like grass and uproot them (that is, murder them), and thus cause that foreigners shall never dare come here again."

VI.—"In regard to foreign devils coming to the province, it is an oppression too cruel to both the military and the people. Their interpreters report their arrival at the different offices, and the avaricious officials give their permission to the devils to enter the cities. They even appoint soldiers and braves to guard and protect them, and thus, following the devils, they sell the empire and trouble the people. Annam is at present in a state of rebellion, and these devils are in secret communication with the brigands. The people of Hunan are loyal in heart, and, for the sake of the empire, are aiming at exterminating all thieves and establishing great peace. What is the use of acquiring literary and civil proficiency if it be not to protect the empire and people? The scholars and merchants of all the districts have deliberated, and are depending upon us to assassinate all who protect the devils without distinction. Surely the aim is to remove an evil from the empire, and hence we must act with united minds and utmost strength."

There is a tone of apparent sincerity in these appeals that reminds one of the words, "Yea, the time cometh that whosoever killeth you will think that he doeth God service." Alas! that England's conduct with regard to the opium trade should have given too much occasion for this inveterate prejudice, and too good ground for this determined opposition.

A NIGHT WITH THE SANTHAL HUNT.

MR. PATTERSON is continuing his work among the Santhals at Jamtara. His health has been graciously preserved all through the year, and he has been successful in acting as doctor to these poor people, so that his little medical knowledge is exceedingly helpful. We have recently sent him out a good store of medicines. In May last he wrote as follows:—

"I despatched our schoolboys and several older Christians to the great annual Santhal hunt about 3 p.m., and followed myself on

horseback. A ride of an hour and a half brought me to the foot of the range of hills, and then commenced three hours of ups and downs. A great portion of our way was in the dry bed of a mountain torrent. At last we found ourselves in a horse-shoe valley, surrounded by hills. Here we began to hear the camp drums beating the gathering call to guide stragglers to the spot. In the course of an hour, on coming to the top of a slight eminence, we had a full view of the camp. Horns and flutes were playing, drums beating, dogs barking, and a general din. As I glanced over the scene and then at our little party, I felt that we were sadly few and feeble to enter so great a camp where Satan was evidently reigning; but remembering that our strength lay in our weakness, I went on with a light heart. After threading our way through groups of half naked Santhals, cooking, eating, and drinking, etc., we reached the spot where our boys had pitched our camp, and spreading a grass mat and my mackintosh under me, I lay down for a stretch. But I had scarcely done so when I was surrounded by a host of all sizes, the inner rank sitting, the second kneeling. So I had to give my first address there and then. After a cup of tea and a biscuit I sent two teachers, who had accompanied me, in one direction while I went in another. During the evening I had an opportunity of addressing five different groups at various points of the camp—the largest gathering of Santhals I had ever addressed, with but one exception.

" Their behaviour was really better than that of a similar civilized gathering would have been. I did not attend the Great Council, as I caught the hunters on their way to the spot appointed, and gave them an address on the subject of the great court of justice which would be held at the last day. Some listened with real Santhal indifference, looking about as intelligent as their dogs; others drank in every word with avidity; while many put very intelligent questions with the evident desire for fuller information. . . . A little before midnight I wrapped myself in my plaid, and, with an umbrella above me to protect my head and shoulders from the dew, I fell asleep. Got up about 2 a.m. to superintend breakfast, and started at dawn to return; reached our side of the mountains about 9, and the horse brought me home in an hour and a half, having been absent from the compound only twenty hours. The scene of that Santhal hunt must be witnessed to be realized. As an immense gathering of wild hunters alone it is interesting, but when we remember that they are men utterly without God and without hope, the vast majority of whom never heard of a Saviour, the sight is really affecting. Dark as they now are, however, I cannot but think that God has among them a people whom He may soon call to Himself. May we have grace to proclaim to them the glad tidings!

Our brother, MR. JOSHUA CHOWRYAPPAH, of Madras, sends to the *Baptist Missionary Herald* the following interesting account of a recent tour in the South Arcot District:—

“I took with me three brethren to the annual festival of Trenomalli, which lasted about ten days. It has been roughly estimated that 100,000 people came to it. Several missionaries were present. We had a most glorious work and great success. Brother Wicheff, of the American Reformed Church, ably contributed towards the preaching of the gospel. He erected a temporary shed, where he exhibited the magic lantern, showing pictures of Adam and Eve, the return of the prodigal, etc. As each one of these pictures was shown the preachers took it in turn to speak to the crowds, taking care always to end with ‘Jesus and Him crucified.’ This was after the preaching in the streets was over—6.30 to 10 p.m. It was a perfect novelty to the idolaters around. Thousands heard the good news gratefully and gladly. One well educated young woman came to the Mission camp, and appeared to have drunk in the truth of the gospel. She gives decided evidence of faith, but not being above 18 years of age, it was feared that her parents and relatives would interfere. So she was asked to come again. Two young men also expressed a desire to join us. They had head knowledge, but not in the heart; but when the truth was explained to them, they gladly received the word, and are now trying to work for their Lord and Master. Several others will, I trust, soon be on the Lord’s side. . . . We proceeded to a place thirty miles east, and then on to Punrooty, where Miss Reed and Miss Lowe are engaged heart and soul in Mission work. Here we were heartily welcomed, and stayed for two days, taking the service in connection with the little chapel, and preaching to the heathen. Thence we pushed on to Cuddalore, a fine large place, where I should like soon to open a sub-station, if you will give me a helping hand. Here we contrived to get up a meeting, and worked for the Lord in right earnest, seeing one soul brought to God. We were absent about fifteen days. I hope to be at Trenomalli before the end of this month. I have now sixty members and ten inquirers, who, I trust, will soon join our little flock. Do, dear brethren, help us, as you have ever done in the past, with your prayers.”

It gave us much pleasure to meet Miss Lowe, of Punrooty, recently in London, and to hear from her, that she and Miss Reed had both been greatly pleased with this dear brother, and consider him remarkably adapted to do good service for the Lord among His people.

NORTH SPAIN.

MESSRS. LUND and PREVI, who were for some time working in FERROL, have removed to FIGUERAS, near BARCELONA, the damp, cold climate of the former place not having suited the health of either. They quitted the converts at Ferrol with the less regret because another Christian worker, a Mr. Spooner, of Corunna, promised to look after them. The following letter to Miss Murray, the lady who kindly ministers to these two brethren, describes the parting:—

"Two days before leaving Ferrol, we had a little tea meeting with the dear converts. They were very sad indeed to hear about our departure. We endeavoured to cheer them, saying that if we *two* left, four—Mr. and Mrs. Spooner, Don Rufino and his wife—would remain. But they said, 'Whoever stays, no one will be like you.' It was most touching to see both men and women weeping like children. In their last letter they said, 'The first Sunday after your departure we met together in the local. We were all very sorry without you. Those who did give up to weep, wept all the time, so that Mr. Spooner also looked very sad and said to us, "It is quite true that your pastors have gone away, but God remains with us."' We have also heard that the little Church has decided to take another convert into its fellowship, one who asked for baptism while we yet remained.

"On the 1st of January we left Ferrol, some of the converts carrying our things to the boat. At Barcelona we were kindly received by the brethren working there. In the Calle San Juan we were surprised to see this inscription in large letters, 'Escuela Evangelica' (Evangelical School), above the door of a house. Entering it we found the Mission press busy in printing. Some days later Mr. Lawrence had some notices plastered up at the corners of the streets, stating that Senor Previ and Mr. Lund were going to preach. We stayed twenty-two days in Barcelona, during which time we had the privilege to speak for Christ on Sundays and other days, and distributed some hundreds of tracts in the squares and in the harbour, which were willingly accepted. We shall not forget the blessed prayer-meetings we had the joy of attending in Mr. Lawrence's house.

"Since coming here we have taken a 'local' and a dwelling-house, for which we have to pay three months in advance. We have also had to buy things for establishing a school, besides benches for the local. We have the sad news to tell you that our colporteur,

Manuel, has been in prison since Christmas. He was seized when selling the word of God in Villagarcia and taken before the governor in Pontevedra, by whom he was sent to the governor in Corunna, from whence he had to go back to Villagarcia, walking like a criminal between soldiers from prison to prison in the cold and rain of a Galacian winter. All this has been done through the intrigues of a Romish priest, who had forbidden Manuel to sell the Bible. We are sure you will remember him in your prayers."

In a subsequent letter they write,—

"FIGUERAS, *March 14th*, 1879.

"On the first Sunday of this month, at 7 p.m., we had our first meeting. We did not invite any one to it, because we were busy preparing the local till Saturday afternoon, but still some hundred persons heard the gospel for the first time that night. We announced the opening of a day school for boys and girls, and a night school for adults to take place on the following day, and also that we should have meetings on Thursdays and Sundays. Two days later we had so many who applied to be admitted into our school, that we cannot take any more. We have 50 women and girls, and 50 men and boys.

"Many more have begged for admittance, but it is impossible for us to teach more. The school is of great importance here, and particularly so for the women, who are much neglected, and never meet together except to dance in the ball-room. A good number of men come also, whom we can thus keep out of the *tabernas* (taverns), which abound in this town. At our meeting last night for the preaching, we had quite 400 persons present, and about 100 had to go away for want of room in the local, the staircase being quite packed with people. It is well situated, and has four windows; two of them have views of the Pyrenees and the Mediterranean in the distance. The other two are partly covered with white flowering branches of a pear tree, looking out on to small gardens. The walls are adorned with those splendid texts you kindly sent us, and some green lamps. Then there are benches, and a platform at one end; so though very simple the local has a cheerful aspect, and the women who come in say, 'Mare de Dieu! Molt bonic!' (Mother of God, this is very fine), in their Catalonian dialect.

"By this post we send you a Spanish newspaper, in which you will see the same fact stated, not by us, but by men who do not believe in our religion. From it you will also see how the enemies of God are preparing to resist us. Mr. Rozas would, I am sure, translate it for you. Thus, you see, the Lord has much work for us to do for Him here, and not only in this town, but also in the villages around, where

the people *desire to hear the word of God preached*. For instance, a gentleman in this town, has offered to let us a hall, where a royal Spanish marriage took place some hundred years ago, in an old abbey, belonging to the Knight-Templars in olden times, in a village with about one thousand inhabitants, only fifteen minutes walk from Figueras. We have not been able to accept his offer, as all our time is taken up with the school and services here. We leave our home at eight o'clock in the morning, and go to the school, not returning till ten o'clock at night. Considering all this, and looking over the very wide and open field around us, we feel obliged to make you a proposal. Do you think you could possibly raise funds for maintaining a young man as our helper in the school here, who would come to live with us in true pilgrim style? As he would only have to pay for his food and washing, the cost would be about £40 or £50 a year. That we should have a helper is the more desirable, as our health, and Brother Previ's sight would fail us, if we should continue to work as hard as we are now doing. We cannot give up anything of the work, for that would be to put weapons in the hands of our enemies. We must now conclude, as we must appear before the governor at four o'clock.

"Yours in Christ,

"PREVI and LUND.

"P.S.—We send you two rosaries, which were given us by our converts in Ferrol. One day, at a meeting in a private house, there was a young woman who, after hearing the truth, stripped herself of a number of things like these we send you, which she used to wear near to her heart, and gave them to us. The largest is to preserve cattle from danger, the smallest one is worn by young women who want to get married, and the cross is to preserve from the devil. Poor people!"

The following is an extract from the above-mentioned Spanish newspaper:—

"*March 16th.*—The Evangelical School, established in the street 'Nueva,' is so extraordinarily attended, that in spite of the large area occupied, many cannot enter who are desirous of hearing and studying the true doctrines preached of Jesus Christ, the Crucified One. We have been informed, that in the parish church of this city, a meeting was convened of the Professors of Instruction, not only those belonging to the Institute, but private ones also, at the instigation of the Society of St. Paul. Immediately we thought that, according to the institution of this Society, they were about to discuss the question of alms-begging, which unfortunately abounds

among us, but nothing of the kind! Those who convened the meeting proposed, without questioning their competency, to *oppose the preaching*, and means of instruction given by those who have come to propagate the evangelical doctrines."

The following is from a later letter of these brethren to Miss Murray:—

"On Whit Monday, it being a *dia de fiesta*, we availed ourselves of the opportunity to visit a village called Garriguella, one hour's rail from Figueras. We took the train early in the morning, and on arriving went to a sort of inn. The people looked at us with much curiosity. In a short time the room was filled with people, to whom we gave books, sang some hymns, and spoke a little of the gospel, inviting them to a meeting in the afternoon. We, however, found that the owner of the *local* in which we were to hold it had left the village, the priest having given him five pesetas for not opening his house to the Protestants. The innkeeper's father then went in search of another *local* for us, found one, and brought boards and chairs; so within a few hours we had a chapel ready, in which we proclaimed the glorious gospel of salvation to about two hundred souls who had never heard it before. They kept silence, and listened with attention, saying afterwards, 'We will have a better *local* for you next time you come.' We distributed a goodly number of tracts and they seemed satisfied.

"On Thursday we went to Vilabertran, another village to which we had been invited by a young man who had attended our meetings in Figueras. He spoke to the mayor, who allowed us to hold our meeting in the dancing hall of the village. When we got there we found it prepared with seats, chairs, lamps, and a table. After singing two or three hymns, it was filled with about three hundred persons.

"The meeting over, at about half-past nine in the night we went back to Figueras, accompanied by seven or eight men 'to protect' us, as they said, with some boys from our school, who sang hymns all the way home. In the other villages, the people have sent to us desiring to hear the gospel. We have now fifty-four boys in our school. Many mothers have asked us to have a school for girls, but for this work a lady is needed. Pray much to God that He may fill us with His Holy Spirit, and enable us to carry the glad tidings to many villages, and also that He may awake the people in Figueras."

THE GOSPEL IN MARSEILLES.

THE following letter from our brother, Reuben Saillens, dated St. Jean du Gard, Marseilles, June 25, will interest our friends in the work in that great city.

"MY DEAR MRS. GUINNESS,—Of all the missionaries who have gone forth from the Institute, I am one of those who have settled nearest to it, and who write the less often. You must excuse me. These are not 'the regions beyond'; they do not raise in your readers' minds any idea of wildness, strangeness, and wonder. Missions in France are Home Missions; and what happens in our midst is more or less what you may witness in London, or in any other English town. This is one reason of my long silence. Yet, in one sense, we are in the regions beyond—beyond light and truth and Christ and heaven. Marseilles is as much in darkness as any place in the world.

"I must give a word of explanation for the heading of my letter. I am at St. Jean du Gard, my native place. A few weeks ago, a failure of the voice overtook me, together with great pains in the chest, and I was ordered at once to seek for mountain air and absolute rest. It was at the very time that the Lord was blessing us most in His work; our halls were crowded, and we had just opened one which can hold seven hundred and fifty people, yet we must go! Our faith was tried, but it was a lesson that God wanted to teach us: none is necessary in the field. The Christian people of Marseilles, specially our dear friend, Pastor Creisseil, took up the work in my absence, and now it is going on as prosperously as ever.

"You know we left Paris in November last. We at once began to work at Marseilles. Three months were scarcely elapsed that, through the grace of God, who inclined the hearts towards our undertaking, we had opened three halls in various quarters. The authorities, instead of threatening, as they used to do, now protect us; the people are exceedingly sympathetic to the gospel; I am not afraid to say they are even more so than in Paris.

"Now we have, in the three halls, 1,140 seats, and 3,000 people (adults and children) every week. This is something, yet it is only a beginning. There are 350,000 inhabitants in Marseilles, many of whom, without figure of rhetoric, have *never* heard the gospel. London or Liverpool can only give an idea of Marseilles and its docks. Black and white, Asiatic and Australian, meet here. Until now, we have done nothing for these; we have only reached the settled working population, the real *provençal*. We have men, if we had money to employ them; and we do earnestly trust God

will send us not only what we want to keep up, but also to enlarge, the work.

"Not only have we had to rejoice in the numbers daily flocking to hear the gospel (our Mission in Marseilles has reached in numbers a third of the Mission of Paris, conducted by my honoured friend and brother, Mr. McCall), but we also had a few conversions, for which we are very thankful. Some of our converts, Roman Catholics by birth, have joined the National Protestant Church (Presbyterian); others have joined the Free Church. The pastors of both these Churches have given us a ready help.

"Two Bible-women are associated with the work, not counting other lady workers, who help without any salary. We also have a French evangelist, and Mr. Isaac P. Dickerson, ex-Jubilee Singer, interested by the work, gives freely his whole time to it, and has undertaken the management of the juvenile department.

"I only give you now these few details, and hope, by the help of God, to be more faithful to your dear little paper than I have been up to now. I never read it without a melancholy feeling. Those whom I have known and loved in the first days of our dear Institute, where are they? Some in China, and some in India, West Indies, Africa, etc. Young though we are, we cannot expect to meet any more on earth. We live in different countries, we speak different tongues, and yet the same gospel which we learned to preach on the Mile End Waste produces the same effects in our various spheres. We have been fellow-students, we are now fellow-workers, and for my part, I feel between those dear brethren and myself a tie which is stronger than that of common companionship which united us before.

"My wife and our little baby (eleven months old) are both very well.

"May the Lord, dear Mr. and Mrs. Guinness, fill by His presence in your hearts the emptiness He has produced in your family circle! May He give to the children who are left to you a double grace, and may you find, in every one of your students, a son, as it were, who will love and esteem you as much as

"Your affectionate in Christ,

"R. SAILLENS."

At the time of our going to press with this report, Mr. Guinness is visiting Marseilles to see and help in the work there, as also in that in Figueras described in the previous letters,

CHAPTER VI.

Finances.

DURING the twelve months whose accounts are presented in our present balance-sheet, one thousand and seventy-six donations reached us for the General Fund, and three hundred and twenty-seven more for the Building Fund, in all over *fourteen hundred donations*, besides very numerous smaller gifts for the passage and outfit of missionaries—a separate fund.

Fourteen hundred donations, scarcely a score of which are of the nature of promised subscriptions on which we can count!

Fourteen hundred times did our heavenly Father, who knows the needs of His own work and our needs, move some heart to minister to our Mission Institute.

What a cause for thanksgiving and for sincere gratitude! If *we* speak not of His faithfulness, surely the very stones would cry out!

It would have been impossible for *us* to sustain this undertaking during a year of such singular financial trouble and depression as this year has been. **The Lord** has provided! We see most distinctly, and own most gladly, **His** hand in the supplies that have been furnished, and give to **Him** the glory.

Nearly the whole of these donations have come to us through the post; and they have come in sums varying from six pennyworth of stamps to cheques for £500 or £1,000, accompanied often by such kindly expressions of sympathy and approval as made us feel that our donors are indeed fellow-workers, in a very real sense. And these fourteen hundred donations have been large and liberal

ones, averaging—apart from the one exceptionally large one to the Building Fund—between five and six pounds.

And yet the year 1878-9 has been by no means without its financial cares and anxieties! Throughout its course we have scarcely known one week in which we could draw all the cheques that were required on pay day. The receipts in our General Fund have been considerably less than those of last year, and less than was required to meet current expenses.

Including the small balance in hand at the beginning of the year, the general receipts were only £5,250, as against £5,769 of the previous year—a falling off of £519.

The receipts on account of the “Passage and Outfit Fund” were £690, as against £1,227 of the previous year.

On these two funds therefore we received £1,038 *less* this year than last, and as we had none too much *then*, our friends will not be surprised to hear that we have been obliged to curtail our Home Mission work in some directions, to exercise the strictest economy in every department, and to allow besides some arrears to stand over into the present year.

It is true that our balance-sheet presents a balance of £318 in the Bank at the close of the year (March 30). But this is owing to the fact that the end of March was a time of such severe illness and overwhelming sorrow at Harley House that no business could be attended to, and for a fortnight no cheques were drawn. Hence the sum in question lay in the Bank, instead of being paid away to those to whom it was owing; but it was all due, and, indeed, it would have required double the sum to clear off all that was due at that date. Through the goodness of God, all is now paid, and we are most thankful to state that at the date of going to press there are no unsettled claims against our General Fund.

But while we received last year a thousand pounds less than the year before in the General Fund, *we had sent in for the work, as a whole, a far larger sum than ever before,*

for, as the second balance-sheet shows, we received £4,653 towards a special BUILDING FUND, so that our entire receipts were £11,563.

The sum sent in for the Building Fund was composed of the one munificent donation of £3,000 which we mentioned in our last report as promised for the new college—an "in memoriam" gift from a dear and valued friend, whose name, in accordance with his own desire, we veil under initials; and of £1,643 received from over 300 other friends.

Adding this last sum to the total of the other two funds, it will be seen that *apart* from the above exceptionally large gift, our receipts this year have been £7,583, as against the £7,008 of last year; so that we have abundant cause for gratitude to God and for taking courage as to the Institute, and abundant cause for very hearty gratitude to our many beloved friends, and to the still larger number of kind donors, persons unknown to us, who have thus liberally sustained our work during a trying and difficult year.

The ordinary working expenses of the Institute have been this year, as for the three previous ones, a little over £4,000. Deducting *refunds*, they are, however, as will be seen, £3,700, or about £53 for each student in training, reckoning an average number of seventy. This sum includes all expenses for education, board and lodging, washing, travelling, medical attendance, and, where needful, clothing, together with the expenses of the general management.

On Home Mission work, we were able to expend during the year only £429; our cutter has consequently been idle most of the year, though we have continued to work among sailors in other ways; and we have had with regret to discontinue employing a Bible-woman and generally to avoid making any aggressive efforts involving expense.

For the passage and outfit of missionaries, about £700 had been expended up to the end of March, but as eighteen or twenty brethren have gone out since then, the heavier portion of the expenditure under this head goes into next year's accounts.

From the Building Fund, we had paid away by the 30th March, as will be seen, £4,625, but we were still needing a large sum to meet all the claims upon it. Since then the auxiliary fund raised by our kind architect has helped to cancel some of these claims; another friend most unexpectedly *offered* us a loan of £400 without interest or security, in order that we might not keep our builder waiting for his money. This we thankfully accepted, feeling that the outlay connected with the building of this new college is too great a matter for us to compass in *one* year, and hoping that during the current financial year the Lord who has graciously helped hitherto will provide, as He so easily can, the sum still needed.

The outlay has proved considerably larger than we anticipated, though we have studiously avoided any expenditure on mere ornament. The college itself has cost about £4,000; new kitchens in Harley House and other alterations necessitated by the residence of fifty students on the spot, about £400; the laying out the grounds, making roads and covered way, out-buildings, fixtures, and furniture, have also absorbed a large sum; but we think our friends who have visited the place agree with us that the money has been well spent. It has secured to the Institute greater permanence and efficiency, and it has rendered possible a very considerable annual economy. We have got rid of the two houses previously occupied in the neighbourhood, and after Christmas next shall have no further liability on account of either.

As in previous years, we give a few extracts from our diary, to show from what various sources required help comes, and with how much of cheering and kindly sympathy it is accompanied. It is often astonishing to us how continuously the stream of Christian liberality towards our work flows on. It is surely the Giver of every good gift who keeps it full, for we do very little in the way of seeking help, save from Himself. We do not employ

begging advertisements or make collections; we send information about the work to our friends, and give it occasionally in public meetings, and we pray the Lord to use it to stir up the liberality of His people. And He does so! He has raised up to us many friends, and caused not a few of them to devise liberal things on our behalf; to His name be all the praise!

"*April 13th, 1878.*—Received to-day from a Christian Church at the West End £41, contributed at a quarterly missionary prayer-meeting held among them."

"*May 1st.*—Yesterday Mrs. Clarke and her children sailed for Kaffraria, to rejoin her husband on his return to Natal, invalided, from the Tanganika expedition; had a farewell meeting in the evening for brethren Demouche, Haryett, Campbell, Fletcher, Canton, and Kludgeon, at which she was not forgotten. Received to-day the first £1,000 of the promised donation for the Building Fund. How richly and how quickly the Lord has answered prayer in this matter! The silver and the gold are His, and all the hearts of His people are in His hand. How long it would have taken us to raise even this *one* thousand, and, lo! He has sent us *three*, without an effort on our part! 'The Lord shall fight for you, and ye shall hold your peace!'"

"*May 6th.*—A little boy from Eromanga, the first native of the island ever brought to England, came to us to-day. We consented to take charge of him for the gentleman who brought him over, and who hopes that some day he will become an evangelist for his island. The natives are very fierce, and precious lives have been lost there, several missionaries having been murdered. This boy's mother is a Christian, but his father was a cannibal. His expenses are to be paid, as we could hardly receive *him* as a student! His gentle manner and sweet smile do not savour of cannibalistic propensities! Received to-day £20 from a lady in Hertfordshire."

"*May 7th.*—Had a party of the workmen engaged on the new college to tea. Several of the brethren spoke to them afterwards with much earnestness. H. G. G. left with Zeytoun for meetings in Carlisle, where some friends are kindly interesting themselves in the formation of a Mission to the Druzes."

"*May 17th.*—Went with Mr. Johnson to see Mr. Bushnell, who has just returned from West Africa, where he has laboured for thirty-five years, to consult about the Congo Mission. Scarcely any money has been coming in for the last fortnight, not nearly enough to meet current expenses. Faith much tried, but 'our Father knows'!"

"*May 25th.*—Have spent the last few days at Cardiff, for Committee of the Livingstone Inland Mission. It is arranged that Telford and Johnson should go out shortly."

"*May 29th.*—In answer to much private and united prayer for funds, we received to-day a promise of a liberal donation of £300. *Thanks be unto God!* This will cover nearly all arrears. 'My soul, wait thou only upon God, for my expectation is from Him.'"

"*June 14th.*—Received to-day much needed help in a gift of £50 from the north of Scotland. The donor, a devoted daughter, sends it 'as a thank-offering to our gracious heavenly Father for His great goodness in preserving a dear aged mother from illness.' How *real* the gratitude to God which expresses itself in thank-offerings like this!"

"*June 18th.*—Farewell meeting for our brethren Campbell, Johnson, Telford, and Zeytoun."

"*June 26th.*—Received from our dear friend, W. T. B., the key of the chapel in George Street, Bromley, which he has kindly presented to the Institute. It is a valuable donation, being freehold property and a substantially built edifice. It will hold 300 or 400, and has a schoolroom and an infant school attached. It is situated in the midst of the dense and poor population of Bromley, and will be an important centre for evangelistic work. The Lord give the zeal and love to work it well!"

"*June 28th.*—To-day the tutors and the students went to the new chapel in Bromley, and took possession of it with praise and prayer (my dear husband is in Ireland). Bought a cornet for S., who knows how to play it, to use in open-air meetings to attract. The mass of the people in the surrounding streets have abandoned the habit of attending a place of worship."

"*July 3rd.*—Received to-day P.O.O. for £2 from a dear suffering invalid lady, 'as a thank-offering for the mercies attendant on the commencement of another year of life.'"

"*July 4th.*—Received through Mr. Morgan £130. This remittance was composed of £30 from the readers of the *Christian*, and £100 given by the unknown donor who at the Mildmay Conference announced his intention of dividing £1,000 among certain undertakings, of which our Institute was one. The Lord bless and reward this 'liberal soul' according to His word! We well remember hearing with pleasure the announcement made in the Conference, and listening as the various objects selected for a share of the noble gift were mentioned in succession by Captain Moreton, without the least expecting that *our* comparatively private and unknown effort would come in for a portion, and the surprise and pleasure with which we found that the Lord *had* put it into the donor's heart to help this

work among others! Drew to-day £250 in cheques for amounts due, but this does not set us quite straight."

"*July 5th.*—Was lying to-day half asleep on the sofa, being very far from well, when a note from Mr. Hill was brought in. Opened it, and saw a scrap of newspaper; could not see distinctly to read it, so passed it to my dear husband, who was sitting by, asking him without the slightest interest to attend to it. He read it, and exclaimed in a pleased tone of voice, 'Ah! did you see what this says?' 'No! what is it?' 'Why, a legacy!' And then he read that the will of the late Mr. Hewitson had been proved, etc., etc., and that among the bequests was one to our Institute of £500. I was wide awake in a moment, half incredulous till I read the statement myself, and then greatly cheered by this goodness of the Lord, so welcome, so unexpected! We were not personally acquainted with this kind benefactor of our work, and to this day do not know how he became interested in it. It was the Lord's doing; we felt that. And it relieves us for a time at any rate of a long pressure of anxiety about funds. It comes like a sunbeam to brighten our vacation, which begins on the 13th."

"*July 16th.*—This day our brother Guntoor Zeytoun was united in marriage to Miss R. Hunt, a young 'friend' who has been for some years a member of our family, and who will, we believe, be a valuable helpmeet to this dear blind brother in the Mission to the Druzes of the Lebanon. Received to-day 10s. for the Building Fund from a lady who desires to see the college opened free of debt, 'wishing it great prosperity and the best blessing of God.' Also through Captain Moreton £3, an anonymous donation, being the proceeds of the sale of a ring."

"*July 26th.*—From a lady in Bristol the following kind note: 'My dear Mrs. Guinness, I have this day received some increased rent for a warehouse in our city, and am anxious to dedicate the first-fruits to the Lord. I therefore send you £10, and my maids C. G. and R. H. add 5s. each.' How happy a Christian household, where mistress and maids sympathise in their interest in the work of God, and are one in their desire, according to their measure, to promote it. Might not Christian mistresses take a hint from this note, and seek to cultivate in their households as well as in themselves real interest in Mission work, and the grace of Christian giving?"

"*August 7th.*—Received the legacy of the late Miss Readhouse, of Newark: a small bookstand and set of books.

"*August 13th.*—From Scotland 2s. 6d. in stamps. 'Please accept my thanks for the exceedingly interesting "Other Seventy Also," and my mite. I am sorry it is so little, but I trust the Master will accept it, as He did the widow's gift of old. We pray the Lord abundantly

to bless your valuable work.' Little gifts from a long distance and from unknown friends are very precious to us, as indicating real, prayerful interest, and self-denial for Jesus' sake."

"*August 14th.*—A friend at Blandford writes, 'I am pleased to forward you £2 from the little Church in this place. In our prayer-meetings we often remember you and the young men training for the Lord's work. May He bless them abundantly!'"

"*August 15th.*—From a friend in London £2 7s., of which £1 1s. was sent for personal expenses, £1 1s. for the Institute, and 5s. for the Passage and Outfit Fund, with the following note: 'To-morrow being my dear wife's birthday, we send the above as our thank-offering for special favours received from God. . . . You are true yoke-fellows in bearing the burden of the work, and our prayer for you is that you may know not only the fellowship of His sufferings but also, and that daily, "the power of His resurrection," by the fresh inflow of spiritual life to animate and strengthen you in your labours for the Master.' How much we owe to friends who thus seek for us spiritual blessings!"

"*August 16th.*—Returned to-day from a brief visit to the Continent, to see the Mission houses at Basle and Chrischona, in the hope of gaining valuable hints for the arrangement and organization of the new college. Had pleasant and profitable interview with the veteran Herr Josenhaus, the director at Basle, and went over the roomy, rustic buildings of the college; also with M. and Mde. Rappart in their lonely and elevated homestead at Chrischona, with their interesting and active set of young men, with whom we had an evening meeting in the old church. Our dormitories at Cliff are very roughly adapted for their purpose, but the curious lofts over this church are still more original in character! It was deeply interesting to us to see these Mission training homes, whence so many valiant soldiers in the battles of the Lord have issued. May our own Institute be equally fruitful in days and years to come! Received from the ladies whose donation of £100 from the sale of an iron room was mentioned in our last, £10, and £1 for reports. 'I should like some of the pillars of its old congregation to know whither the spirit of our dear Room has departed, for though they are all poor in the coin of the realm, some of them are rich in faith and strong in prayer, and I should like to set them praying for your work. The £10 is a thank-offering from ourselves for the unlooked-for success last week of my sister's young son, her only one.' Also from Weston £1 1s., from one who would 'like to possess a stone in the new building for Foreign Mission students.'"

"*August 17th.*—£2 from Streatham, with the following note:—'My dear mother is now lying in a dying state, but one of her last wishes

is that out of her little fund devoted to the Lord's cause, I should send you for the work you are engaged in £2, with her Christian love and sympathy. You have long had her earnest prayers, and such aid as she could, it has been her pleasure to give. Now her time for thus evidencing her love to the Lord is nearly over, her earthly work finished, her rest about to begin. We sorrow not as those without hope, but we are in great trouble, for it is hard, very hard, to lose a good mother. We earnestly ask your prayers that our dear one may to the end realize His presence, and that we may be comforted and strengthened to follow her."

"*Cliff, August 23rd.*—Heard to-day, by telegram, of the dangerous illness of our valued senior tutor, the Rev. Anson Towell. The doctors say there is no hope! This intelligence takes us by painful surprise, as our dear friend was in usual health when we left town a few days ago."

"*August 24th.*—Telegram: '*Mr. Towell died at 2.45 p.m.* Our brethren Fanstone and Hessenauer were with him to the last.' Very great is the shock produced by these heavy tidings! And yet it is with deep joy we realize that this ransomed saint is in the presence of his Lord! We shall not easily fill his place! God comfort the deeply bereaved family!"

"*August 27th.*—Received to-day from an anonymous donor in Ireland, through a friend, £100, with kind expressions of sympathy and approval—a most welcome gift. Our friend writes, 'I am so thankful to be the instrument to obtain this for your work; it is from one of my oldest and dearest friends, now past eighty.'"

"*September 5th.*—Heard that one of the poor mothers of our Bromley meeting has been lost in the awful collision of the *Princess Alice* and *Bywell Castle* on the Thames, in which six or seven hundred souls have perished! Had a narrow escape from serious accident in driving to-day. The shaft of the chaise broke, and startled the horse, which ran away. We had, happily, alighted to walk down a steep hill, and my dear husband was alone in the carriage. He guided the terrified horse safely through the village, and up the Chesterfield Road, and succeeded at last in stopping it on the steep ascent beyond. No damage, thank God, to any one, nor to the horse or trap—a great mercy, for the horse went at a speed that must have caused much mischief had any collision taken place."

"*September 24th.*—Left Cliff, and returned to town to prepare for return of students. Building approaching completion, but much yet to be done. Very little money coming in, and very much needed! 'My God shall supply all your need;' blessed promise!"

"*October 7th.*—A friend at Bristol writes, sending some clothes for distribution among the poor at our Mission Halls."

(Such donations as the above are very useful, and still more so parcels of half-worn gentlemen's clothes, of which during the year we have been glad to receive several. We shall be grateful to our friends to send us as many as they can of these.

"October 8th.—This was the opening day of the new college; two or three hundred friends assembled to join us in the heartfelt prayer and praise called forth by this occasion. It marks a new starting point in the history of our beloved Institute, which has now a home of its own—and such a suitable and commodious home! The meetings were edifying and interesting, and though no collection was made or desired, many free-will offerings were given, and much kind sympathy expressed. The only drawback to the day was the absence of the dear friend to whom we owe so largely this new building! He is on the Continent, and it will be many months before he can see it in its completed state. The students take possession of their little private rooms with great satisfaction. We had a slight gas explosion a day or two ago, immediately after our first prayer-meeting in the Hall, but no serious damage was done."

"November 14th.—Balance in General Fund to-day only £2 15s. 6d. and we need £100 a week at this season. 'The Lord give us each day the daily bread for our households! He is faithful!'"

"November 15th.—Received £25 'to pay the fees at the London Hospital of the student named by Mr. Guinness, with kindest regards.'"

"November 20th.—£2 from Streatham. The donor says, 'I have had much trouble in consequence of a financial reverse, but it gave me a lesson in one or two respects, and has helped me to think and pray about some things besides my own difficulties. I send this £2 with the will to make it much more, but do not see my way clear so to do.' From Torquay £5 for the Building Fund. 'I think there is no institution with which I have fuller or heartier sympathy than yours. 3 John 7.'"

"November 21st.—Received with much thankfulness to-day from Belfast £61. The donor writes, 'Dear Mrs. Guinness, the words, "Honour the Lord with thy substance, and with the first-fruits of all thine increase," were strongly impressed on my mind this morning. I will not flatter you by saying, yours is the best thought plan in the world, but I may say that in considering how I could best appropriate this £61, your work came forcibly to my mind, for I feel the Lord has honoured it both at home and abroad. May He continue to guide and order it, even in the most minute particular!'"

"November 25th.—One pound came in to-day for the Building Fund from Hertford from an unknown friend, who says, I would

gladly send you more, but being a working servant and having an aged mother to keep, I cannot. I feel very much interested in your work.'"

"November 29th.—From Carrick-on-Shannon 10s., 'to help on the work in any way you think best, given with heartfelt sympathy and earnest prayer. Many thanks for the very interesting papers sent from time to time; they are always read with deep interest, for many hearts in this house love the missionary cause, and some hope that the desire of their hearts may yet be accomplished, and that they may be allowed to devote themselves to it. At present the door is shut.'"

"December 4th.—'Mrs. H. sends, with kindest regards, £2 2s., to be applied as most needed. She is a great sufferer from spinal disease, and quite unable to leave her couch; she earnestly asks to be remembered in prayer that her affliction may be blessed to her.' Our hearts are often much drawn out in sympathy for donors who, like this dear lady, are suffering invalids. If we need prayer that we may be enabled to *do* the will of God, how much more *they* that they may be helped to *bear* it! Colossians i. 11 seems to recognise the fact that *to suffer patiently requires great spiritual strength*. Paul prayed for the Colossians that they might be 'strengthened with all might by His glorious power,' not for any deeds of Christian heroism, but 'unto all patience and *longsuffering with joyfulness*.' A cheerful, patient sufferer is a triumph of Divine grace."

"January 6th.—Received to-day 8s. from India. The donor writes, 'I sailed lately from Liverpool for this land, and after I had got on board I was asked to insure my heavy baggage. I declined, resolving to give the cost to some good work instead. During the voyage I was deeply interested by the perusal of your "Approaching End of the Age," and I now send the insurance money to your Institute. That the Lord may bless you and your dear wife in the important work in which you are engaged, is my sincere prayer.'"

"January 8th.—Many bills coming in after Christmas, and very little money to meet them; looking up for supplies, but see no human source from which help is likely to come."

"January 9th.—Much tried to-day at being unable to draw cheques for half the bills due. Drew all we *could*, and left only £2 in the Bank. Had special prayer after, and felt able to cast the care on God and trust! Just afterwards a student met me, and most unexpectedly handed me a donation of £30 sent by his uncle from Russia! This student was one of the very few whose friends agreed on his entering to contribute towards his expenses, as he was under the age at which we generally receive students. They had done so for some years, but a change of circumstances had put it out of their

FINANCES.

power to continue, and they had let us know some time previously that they could not in future send anything. This donation from the uncle was therefore quite unexpected."

"*January 13th.*—'2s. from an invalid whose faith and hope have been strengthened by reading "Other Seventy Also."'"

"*January 23rd.*—Mr. Comber, of the Baptist Missionary Society, who has visited our brethren on the Congo, gave an address to the students to-day on his recent visit to San Salvador. Heard of the death of dear Mr. Thompson, of the Tanganika Mission! 'The blood of the martyrs is the seed of the Church,' whether missionary martyrs or persecuted martyrs. Surely the brave men who succumb thus to the fatal effects of tropical climates have their place in the 'noble army.'"

"*January 28th.*—To-day £20 from Scotland came in—a welcome help."

"*January 29th.*—Heard with profound grief of another death! Dear James Telford fell asleep at Paraballa, on the Congo, on the 24th of November. Had a service in the evening in the class-room—a solemn, sad meeting. The will of the Lord be done! His ways are not our ways!"

"*January 30th.*—This morning came a note from Birmingham, written in a *touchingly* weak and trembling hand, from an aged invalid widow who has collected by her own exertions 18s. for our work. 'I should have sent it before, but the weather being so severe, I could not go about to gather it up. My breath is very bad, but the Lord is very gracious to me. I rejoice to hear the work is prospering. I have great difficulty in writing, so excuse this. I commend you and all your dear ones to the Lord!' Also from Manchester 1s. 3d. in stamps. 'Times are hard, and we have to work for very little, but with the greatest pleasure we enclose fifteen stamps.' Also from Bristol £5, with the words, 'Dear sir, your work on Prophecy has so cheered a few weary pilgrims that they send this as a little thank-offering for the benefit of the Institute.'"

"*January 31st.*—Heard from our friend, Mr. Cory, who has just been there, about Port Said! *Must* endeavour to send an ambassador for Christ there! £20 came in from Ireland, thank God, but it does not meet present need; must pray for larger donations."

"*February 1st.*—From Plymouth half a crown. 'Would you please accept the enclosed as a thank-offering for the Lord's mercies towards us in restoring to health our darling little boy. May our Father abundantly bless your labours!'"

"*February 4th.*—Much exercised about funds still; little coming in, but kept peaceful, trusting in God, so as to be a surprise to our-

selves. Saw Mr. L., and arranged about Thekstone going to Siberia with him."

"*February 6th.*—To-day £50 came in from Scotland; paid it, and all else in hand, away, leaving only £1 in the Bank.

"The birds without barn or storehouse are fed;
From them let us learn to trust for our bread;
His saints what is fitting shall ne'er be denied
So long as 'tis written, 'The Lord will provide.'"

"*February 8th.*—God is faithful! Once more we prove it to our joy. For weeks we have been praying for some larger donations, as arrears were accumulating. To-night there came in £50 from a kind friend in London, and £50 more from the Antipodes! This last has of course been for months on its way to us. Jehovah-jireh!"

"*February 22nd.*—£1 from Carlisle from one who knew our deceased brother Telford. 'We were very much interested in his progress with you, and in his going out. Our Sunday School children, who had seen and heard him a few days before his leaving for Africa, began a little weekly missionary collection. The pennies dropped in from week to week amount to 12s. 7d., which I now send; we have felt his death very much, so early called away!'"

Many valuable donations, not of money, but of money's worth, also reached us this year.

First among these we must mention a noble grant of seven boxes full of books which our students received from the Religious Tract Society, including copies of Bungener's *St. Paul*, Bunyan's *Autobiography*, Cowper's *Table Talk*, *Life and Letters of Newton*, Trevor's *Rome*, and similar works.

Our kind friend, R. Cory, Esq., of Cardiff, spared us a heavy item of expense by a gift of *five trucks of coal* for winter use.

Many friends have sent substantial aid in the way of parcels of half-used gentlemen's and ladies' apparel, which are always very acceptable and useful, either for students' use at home, for supplementing outfits, or for sending to missionaries abroad.

Our thanks are also due, and are hereby tendered, to Messrs. Theodore Jones & Co., accountants, of Finsbury

Circus, for kindly auditing free of charge our accounts both quarterly and annually.

Also to Mr. Hutchinson, of Bow, for verifying the weekly statement of accounts and Bank balances submitted to our treasurer.

Also to the architect of the new college, R. Hill, Esq., of 19, Avechurch Lane, for architect's fees remitted to the extent of £30.

To our friend the Rev. H. E. Brooke, of Dovercourt, Rev. J. Stephens, of Highgate Road Chapel, Pastor Frank White, Dr. Dixon, and many others, who have delivered lectures, either occasional or in course, to the students; and to others who have helped in other ways.

May God reward each and all; and may we and all our fellow-workers always *abound* in the work of the Lord, forasmuch as we know that our labour is not in vain in the Lord!

As this report may fall into the hands of many who have not seen former ones, we think it well, in order to avoid misconception, to repeat the statement that *Mr. Guinness' services as Director of the Institute, as well as the writer's as its Secretary, are gratuitously rendered. Our family expenses are no charge on the funds of the Institution; we pay for our board and lodging at Harley House. Hence we feel free to plead the cause of a work to which we give our own time and energies freely. Not that we are rich, or have even an independence; but that we prove, and have long proved, the truth of the lines:*

"Make thou His service thy delight,
He'll make thy wants *His care*."

He graciously supplies our personal and family needs without in any way trenching on the funds of the Institute.

May we request each donor to compare the numbered receipts they hold with the list now published, so as to satisfy themselves that their donations are acknowledged and accounted for. And may we also beg any donors who desire to send anonymously, to give us at least initials and

an address, so that we may forward them the usual form of receipt.

May we also ask friends who are about to make their wills to *remember our work*? As soon as, by a legacy or in any other way, the Lord shall send us the means, it is our intention to effect much needed alterations at Hulme Cliff College, so as to adapt this valuable property to the purpose for which it has been consecrated to God.

Donations, in aid either of the Building Fund or of the General Fund, will be thankfully received by the Treasurer, STEVENSON A. BLACKWOOD, Esq., General Post Office, or by the Hon. Director, Harley House, Bow Road, E., and acknowledged by numbered official receipts. An audited balance sheet is published annually. Reports can be had on application. Cheques may be crossed to the London and South-Western Bank, and Post Office Orders made payable to H. GRATTAN GUINNESS, Bow Road, E.

CHAPTER VII.

Conclusion.

THE impression with which we commenced this Institute—that MISSION work is pre-eminently THE work for this age—deepens every year.

It has been too much forgotten that *the Church's main work in the world* is to proclaim to every creature in it the glad tidings of forgiveness of sins through Jesus Christ; to be, according to her Lord's last command, His witnesses, to the uttermost parts of the earth.

Is it not for this purpose she is left in the world? for this end that the glad day of her full union to her risen Lord is delayed? It is His desire that we should be with Him where He is and behold His glory, and our desire is the same. The poor demoniac of Gadara, when he was saved, prayed Jesus that he might be with Him, and we may be sure that Jesus would have liked to keep His new made and grateful friend by His side. Yet we read, "Howbeit Jesus suffered him *not*" to accompany Him. And wherefore? That He might send this delivered captive of Satan back to his home and to his countrymen *as a witness* to tell what great things the Lord had done for him, and had had compassion on him.

For the same reason the same Saviour has similarly denied the same petition from His Church all these long ages! The cry, "Come, Lord Jesus," has not been answered, the Church has not been rapt out of the world, because Christ still *wants His people here as witnesses* to His Divine power and love. He wants men of all kindreds and tribes and peoples and tongues to be saved, and to come to a knowledge of the truth. This gospel of the kingdom is to be

preached in all nations for a testimony unto them before the end shall come.

This being the revealed will of our Lord and Master, never, while there is a single tribe or kindred of mankind still without a knowledge of the truth, can the edification and enjoyment of the Church be her own first and main work. *The evangelization of the heathen* is the object for which she is left in the world. And the fact needs to be increasingly urged on the attention of all true Christians, for there is abroad among all denominations a most erroneous conception, and consequently a most erroneous practice, on the point.

Ministers are content to preach the gospel a thousand times over to those who know it already, though fully aware that two-thirds of mankind have *never once heard* the message. *By far the greater part* of Christ's ambassadors are content to go on all their lives giving their Master's message to those who are already perfectly well acquainted with its purport, without ever attempting to carry it to thousands and millions whose eternity depends on their hearing it, but who never yet *have* heard it even once. Is not this both glaring disobedience to Christ and gross inhumanity to men? *Can* it be pleasing to God? Is it not time that the true Church were roused up more fully to a sense of her real responsibility as to the unevangelized heathen?

A paper has lately been published by our valued friend, J. E. Matheson, Esq., which puts this question in so tangible and practical a shape that we should like to place it in the hands of every professing follower of Christ. He proposes the inquiry, "Is the Foreign Mission enterprise of the Church of equal importance to the work at home?" and he rightly assumes that true-hearted and intelligent Christians, and especially ministers, will reply, "*Surely it is; and even of more importance!*" He then proceeds to show from undeniable facts that *judging by their actions*, Christians do not feel Foreign Mission work to be of one *tithe* of the importance that Church work at home is. He exposes—lovingly

and with shame and regret, but still with an unsparing hand—the present *unrighteous, selfish disproportion* prevalent in the Churches both as to the thought bestowed, the labour expended, the gifts offered, and the men enlisted, in *home* and in *foreign* work; and he urges that the mere sentimental admission of a great wrong should not be allowed to take the place of *active endeavour to redress it*. He shows that in the Congregational Churches, 85 per cent. of the money raised for Church purposes is spent on home work, and only 15 per cent. on Foreign Missions! He points out that the yearly income of the Church of England is over five millions (£5,383,560), and that a Church, spared to this immense extent the call for free-will offerings for home work, should be able *most* liberally to help forward Foreign Missions. What is the case? Only about £600,000 is contributed by this wealthy Church to Foreign Missions! *Ninety* per cent. for home work, *ten* per cent. for all the heathen and Mohammedan world!

During the last thirty-one years (since the disruption), the Free Church of Scotland has spent £9,344,764 on its home work, and contributed for Foreign Missions £833,458; that is, this Church—and few prosecute Mission work with more energy or success—has spent 88 per cent. for home and 12 only for foreign work!

And in the English Presbyterian Church matters are still worse, the proportion being only 7 per cent.!

In a word, it seems that upon the *eighty* million Christians of England and America, *nine-tenths* of all the great funds gathered in these two countries for the work of God are expended, while only *one poor tenth* is laid out in endeavouring to give the gospel to the *ten hundred and thirty millions* of heathens, Mohammedans, and Jews. These live and die in darkness and the shadow of death, and are allowed to pass by thousands into eternity *without ever having heard* that there is a SAVIOUR-GOD! And yet we sing, “Rescue the perishing!” And we read, “If ye love Me, keep My commandments”; and “If ye know these things, happy are

ye if ye do them!" Ay, and do we not read also of that servant who knew his Lord's will and *did it not*? Do we desire his portion? Alas! no. But do not we, the Christians of England and America, *deserve it* as long as, knowing it to be our Lord's will that "every creature" should hear the gospel, we act in this way? For be it observed, this disproportion of money gifts *means* a disproportion of men, and of interest, of care, of thought, of prayer, of effort! it means nine thoughts and prayers for self and one for the neighbour! it means nine ministers for my little town and only one for yonder *vast province swarming with millions of heathen idolaters*, passing on to perdition! It means, in a word, a spirit the very opposite of the spirit of Christ. And yet it is written, "If any man have not the spirit of Christ, he is none of His."

ARE NOT THESE FACTS A CALL TO REPENTANCE!

We are deeply convinced, and we desire to urge home the conviction on others, that there is utterly a fault among us in this matter.

We have lost sight of the fact that the Church's main work is *Missions*, and that it will continue so to be "till He come," for never till then will the earth be full of the knowledge of the Lord, "as the waters cover the sea."

And the results of this fault are manifold and miserable! Christians can afford luxury, worldliness, and ostentation, because they are not spending money and using their best endeavours to accomplish Christ's will that every creature should be told of His great salvation! Christians can find time, talent, and heart for bitter controversy and curious questions, because they are not bestowing all they have of these on the great problem, *how to evangelize their own generation before it passes away*.

Churches can grow cold and sleepy because they undertake not the grand, God-given task of winning men of every tribe and tongue to Christ. Young men have time to tamper

with rationalism, and young women to get entangled with ritualism, because they are not absorbed in the noblest and most interesting of all occupations: that of giving—directly or indirectly—the gospel to the heathen.

For the last forty years, a million of money has been spent every year on the mere work of restoring *old* cathedrals and churches and building *new* ones in this small, over-churched island—England! What would not that money have accomplished had it been spent in sustaining living agents to preach Christ to the heathen? Reckoning £100 a year to each man, it would have kept *ten thousand additional voices* declaring and distributing the words of eternal life for the last forty years. If each of these missionaries had evangelized only one thousand persons each year, four hundred millions of perishing heathen might already have heard the gospel; that is to say, half the heathen world might have received from Christ's ambassadors His message, according to His will. Would not Christian England have done her duty better, though she would have displayed her taste in church architecture less? **And do we mean to go on for the next forty years spending a million per annum on church-building at home, while the Dark Continent lies still unenlightened and China's millions remain unevangelized?**

It would need 8,000 evangelists in China this day to give one to every 50,000 Chinese idolaters, and there are in the whole empire under 300.

Is this state of things to continue? Is Christ to come and find the Church's main work on earth not half *finished*, but only half *begun*? Oh! shall we not be ashamed before Him at His coming if such is the case? Let us redeem the time, and set about the neglected work with every energy we possess, while we may. If each mends one, all will be mended! If each Church and each individual resolves, **"I will at any rate equalize my efforts and my gifts for the work of God; and for every hour and every pound spent**

on home work, I will spend one also for the heathen," what a glorious revolution will soon be accomplished! May the Master Himself inspire His people with such resolves, and guide them to such a course of conduct, for His name's sake. Amen.

LIST OF DONATIONS

RECEIVED ON BEHALF OF THE EAST LONDON INSTITUTE

FOR
HOME AND FOREIGN MISSIONS,
FROM APRIL 1ST, 1878, TO APRIL 1ST, 1879,
For which Numbered Receipts have been sent to Donors.

1878.	No.	£	s.	d.	No.	£	s.	d.	
April 1	1 . . .	2	2	0	Brought forward	275	1	9	
" "	2 . . .	1	0	0	April 23	40 . . .	5	0	0
" 2	3 . . .	2	10	0	" "	41 . . .	10	0	0
" "	4 . . .	2	0	0	" "	42 . . .	1	0	0
" "	5 . . .	1	1	0	" "	43 . . .	10	0	0
" 3	6 . . .	50	0	0	" 24	44 . . .	5	5	7
" "	7 . . .	1	5	0	" "	45 . . .	5	0	0
" 4	8 . . .	2	0	0	" 25	46 . . .	2	10	0
" "	9 . . .	5	0	0	" "	47 . . .	1	0	0
" 5	10 . . .	5	0	0	" "	48 . . .	1	1	0
" "	11 . . .	6	0	0	" "	49 . . .	5	0	0
" "	12 . . .	10	0	0	" 26	50 . . .	10	5	0
" "	13 . . .	1	0	0	" "	51 . . .	50	0	0
" "	14 . . .	5	0	0	" "	52 . . .	20	0	0
" "	15 . . .	1	1	0	" "	53 . . .	1	1	0
" 6	16 . . .	0	10	0	" "	54 . . .	0	5	0
" "	17 . . .	1	0	0	" "	55 . . .	2	2	0
" "	18 . . .	0	10	0	" "	56 . . .	1	0	0
" "	19 . . .	2	0	0	" "	57 . . .	4	0	0
" 8	20 . . .	3	0	0	" 27	58 . . .	6	5	6
" "	21 . . .	1	10	0	" "	59 . . .	5	0	0
" "	22 . . .	0	4	0	" 29	60 . . .	10	0	0
" 9	23 . . .	0	10	0	" "	61 . . .	20	0	0
" "	24 . . .	0	10	0	" "	62 . . .	1	0	0
" "	25 . . .	50	0	0	" "	63 . . .	0	5	0
" 15	26 . . .	5	0	0	" "	64 . . .	2	2	0
" "	27 . . .	0	5	0	" "	65 . . .	0	5	0
" "	28 . . .	10	0	0	" 30	66 . . .	0	2	0
" "	29 . . .	13	17	9	" "	67 . . .	0	10	0
" "	30 . . .	41	5	0	" "	68 . . .	0	6	8
" "	31 . . .	0	2	6	" "	69 . . .	0	2	0
" "	32 . . .	1	0	0	May 1	70 . . .	1	0	0
" 16	33 . . .	0	5	0	" "	71 . . .	0	5	0
" "	34 . . .	0	3	6	" "	72 . . .	20	0	0
" 18	35 . . .	5	0	0	" "	73 . . .	1	0	0
" "	36 . . .	1	0	0	" "	74 . . .	1	0	0
" 19	37 . . .	25	0	0	" 2	75 . . .	2	0	0
" "	38 . . .	7	10	0	" "	76 . . .	0	5	0
" 23	39 . . .	10	0	0	" "	77 . . .	1	4	0
Carried forward		275	1	9	Carried forward		482	3	6

LIST OF DONATIONS

			No.	£	s.	d.				No.	£	s.	d.
Brought forward				482	3	6	Brought forward				683	2	0
May	3		78 . . .	0	3	0	June	1		131 . . .	2	2	0
"	"		79 . . .	5	5	0	"	"		132 . . .	1	0	0
"	6		80 . . .	0	12	0	"	"		133 . . .	0	2	6
"	"		81 . . .	5	0	0	"	3		134 . . .	0	7	6
"	"		82 . . .	20	0	0	"	4		135 . . .	5	10	0
"	"		83 . . .	5	0	6	"	"		136 . . .	0	13	2
"	7		84 . . .	0	10	0	"	"		137 . . .	1	10	0
"	"		85 . . .	5	0	0	"	5		138 . . .	0	10	0
"	8		86 . . .	0	10	0	"	6		139 . . .	5	0	0
"	"		87 . . .	0	11	0	"	7		140 . . .	5	0	0
"	"		88 . . .	0	2	6	"	"		141 . . .	1	0	0
"	"		89 . . .	1	0	0	"	8		142 . . .	2	0	0
"	9		90 . . .	0	10	0	"	10		143 . . .	2	0	0
"	"		91 . . .	0	7	6	"	11		144 . . .	1	0	0
"	"		92 . . .	20	0	0	"	"		145 . . .	0	5	0
"	"		93 . . .	2	0	0	"	"		146 . . .	1	0	0
"	10		94 . . .	1	0	0	"	"		147 . . .	1	0	0
"	11		95 . . .	0	5	0	"	"		148 . . .	10	0	0
"	13		96 . . .	1	0	0	"	"		149 . . .	1	0	0
"	"		97 . . .	1	0	0	"	"		150 . . .	1	0	0
"	14		98 . . .	1	0	0	"	"		151 . . .	1	0	0
"	"		99 . . .	2	2	0	"	"		152 . . .	1	0	0
"	15		100 . . .	10	0	0	"	"		153 . . .	1	0	0
"	"		101 . . .	5	5	0	"	"		154 . . .	0	10	0
"	17		102 . . .	5	0	0	"	"		155 . . .	100	0	0
"	20		103 . . .	0	10	0	"	13		156 . . .	2	0	0
"	"		104 . . .	1	0	0	"	"		157 . . .	1	0	0
"	"		105 . . .	1	0	0	"	14		158 . . .	4	0	0
"	"		106 . . .	40	0	0	"	"		159 . . .	1	1	0
"	"		107 . . .	5	0	0	"	15		160 . . .	1	10	0
"	21		108 . . .	0	5	0	"	"		161 . . .	0	10	0
"	"		109 . . .	1	0	0	"	"		162 . . .	50	0	0
"	22		110 . . .	3	0	0	"	"		163 . . .	3	3	0
"	23		111 . . .	0	11	2	"	18		164 . . .	2	0	0
"	24		112 . . .	1	10	0	"	"		165 . . .	1	0	0
"	"		113 . . .	1	0	0	"	"		166 . . .	1	0	0
"	25		114 . . .	0	10	0	"	19		167 . . .	2	0	0
"	"		115 . . .	1	0	0	"	"		168 . . .	2	0	0
"	"		116 . . .	1	0	0	"	"		169 . . .	0	5	0
"	27		117 . . .	10	0	0	"	"		170 . . .	0	10	0
"	"		118 . . .	1	0	0	"	"		171 . . .	2	0	0
"	"		119 . . .	1	0	0	"	20		172 . . .	50	0	0
"	"		120 . . .	1	0	0	"	22		173 . . .	4	0	0
"	29		121 . . .	1	0	0	"	"		174 . . .	1	0	0
"	"		122 . . .	3	3	0	"	"		175 . . .	0	10	0
"	"		123 . . .	3	1	4	"	"		176 . . .	5	0	0
"	"		124 . . .	1	0	0	"	"		177 . . .	1	0	0
"	30		125 . . .	4	0	0	"	24		178 . . .	1	0	0
"	"		126 . . .	0	5	0	"	"		179 . . .	2	0	0
"	"		127 . . .	10	0	0	"	"		180 . . .	1	0	0
"	31		128 . . .	12	0	0	"	25		181 . . .	2	2	0
"	"		129 . . .	0	10	0	"	26		182 . . .	2	0	0
"	"		130 . . .	2	10	0	"	"		183 . . .	0	10	0
Carried forward				683	2	0	Carried forward				972	13	2

	No.	£	s.	d.
	Brought forward	972	13	2
June 28	184 . . .	100	0	0
" 29	185 . . .	2	0	0
" "	186 . . .	1	0	0
" "	187 . . .	1	0	0
July 1	188 . . .	0	10	0
" "	189 . . .	0	19	0
" 2	190 . . .	150	0	0
" "	191 . . .	1	3	7
" 3	192 . . .	1	0	0
" "	193 . . .	0	2	0
" "	194 . . .	2	0	0
" "	195 . . .	0	10	0
" "	196 . . .	1	0	0
" "	197 . . .	5	0	0
" "	198 . . .	0	10	6
" 4	199 . . .	2	0	0
" "	200 . . .	2	0	0
" 5	201 . . .	0	10	0
" "	202 . . .	1	1	0
" "	203 . . .	110	10	0
" 7	204 . . .	5	0	0
" "	205 . . .	0	5	0
" "	206 . . .	3	0	0
" "	207 . . .	0	10	0
" 8	208 . . .	5	0	0
" "	209 . . .	1	0	0
" 11	210 . . .	1	0	0
" 13	211 . . .	1	0	0
" "	212 . . .	1	0	0
" 15	213 . . .	2	0	0
" "	214 . . .	1	0	0
" "	215 . . .	1	0	0
" 17	216 . . .	50	0	0
" "	217 . . .	0	5	0
" "	218 . . .	10	0	0
" "	219 . . .	0	10	0
" "	220 . . .	2	0	0
" "	221 . . .	10	0	0
" "	222 . . .	3	8	6
" 19	223 . . .	0	10	0
" 20	224 . . .	3	0	0
" "	225 . . .	1	0	0
" 23	226 . . .	0	15	0
" "	227 . . .	10	0	0
" 24	228 . . .	10	0	0
" "	229 . . .	1	0	0
" 25	230 . . .	0	2	6
" "	231 . . .	10	0	0
" "	232 . . .	1	0	0
" "	233 . . .	0	5	0
" "	234 . . .	0	2	6
" 26	235 . . .	10	0	0
" "	236 . . .	0	5	6
Carried forward		1501	8	3

	No.	£	s.	d.
	Brought forward	1501	8	3
July 26	237 . . .	0	2	6
" 27	238 . . .	0	2	0
" "	239 . . .	1	3	6
" "	240 . . .	1	2	6
" "	241 . . .	10	0	0
" 29	242 . . .	10	10	0
" "	243 . . .	0	15	0
" 31	244 . . .	13	17	2
" "	245 . . .	0	11	6
" "	246 . . .	0	5	0
" "	247 . . .	0	4	0
" "	248 . . .	0	10	0
" "	249 . . .	1	1	0
Aug. 1	250 . . .	10	0	0
" "	251 . . .	20	0	0
" "	252 . . .	20	0	0
" "	253 . . .	1	0	0
" 9	254 . . .	100	0	0
" "	255 . . .	5	0	0
" "	256 . . .	1	0	0
" "	257 . . .	10	0	0
" "	258 . . .	0	10	6
" "	259 . . .	20	0	0
" 13	260 . . .	0	12	6
" "	261 . . .	5	0	0
" "	262 . . .	0	5	0
" "	263 . . .	2	0	0
" "	264 . . .	5	0	0
" "	265 . . .	1	0	0
" 14	266 . . .	1	0	0
" "	267 . . .	10	0	0
" "	268 . . .	1	0	0
" 16	269 . . .	0	2	6
" "	270 . . .	0	10	0
" "	271 . . .	1	1	0
" "	272 . . .	5	0	0
" "	273 . . .	1	0	0
" "	274 . . .	10	0	0
" "	275 . . .	1	0	0
" "	276 . . .	2	0	0
" "	277 . . .	1	0	0
" "	278 . . .	1	0	0
" "	279 . . .	1	0	0
" "	280 . . .	2	0	0
" "	281 . . .	0	7	6
" "	282 . . .	23	0	0
" "	283 . . .	2	0	0
" "	284 . . .	10	3	0
" "	285 . . .	5	0	0
" "	286 . . .	1	0	0
" "	287 . . .	11	0	0
" "	288 . . .	5	0	0
" "	289 . . .	10	0	0
Carried forward		1848	4	5

LIST OF DONATIONS

No.				No.			
Brought forward				Brought forward			
Aug. 16	290	£	s. d.	Aug. 30	343	£	s. d.
" "	291	1848	4 5	" "	344	2101	5 11
" "	292			" "	345		
" "	293			" "	346		
" "	294			" "	347		
" 19	295			" "	348		
" "	296			" "	349		
" "	297			" "	350		
" "	298			" "	351		
" "	299			" "	352		
" "	300			" "	353		
" "	301			" "	354		
" "	302			Sept. 2	355		
" "	303			" "	356		
" "	304			" "	357		
" 21	305			" "	358		
" 24	306			" "	359		
" "	307			" "	360		
" "	308			" "	361		
" "	309			" "	362		
" "	310			" "	363		
" "	311			" 5	364		
" "	312			" "	365		
" "	313			" "	366		
" "	314			" "	367		
" "	315			" 6	368		
" "	316			" "	369		
" 26	317			" "	370		
" "	318			" "	371		
" "	319			" 9	372		
" "	320			" "	373		
" "	321			" "	374		
" "	322			" "	375		
" "	323			" "	376		
" 27	324			" "	377		
" "	325			" 11	378		
" "	326			" "	379		
" "	327			" "	380		
" "	328			" "	381		
" "	329			" "	382		
" "	330			" "	383		
" "	331			" 14	384		
" "	332			" "	385		
" 28	333			" "	386		
" "	334			" 16	387		
" 30	335			" "	388		
" "	336			" "	389		
" "	337			" 17	390		
" "	338			" "	391		
" "	339			" 19	392		
" "	340			" "	393		
" "	341			" "	394		
" "	342			" "	395		
Carried forward				Carried forward			
		2101	5 11		2271	0 5	

TO GENERAL FUND.

111

	No.	£	s.	d.		No.	£	s.	d.
	Brought forward	2271	0	5		Brought forward	2436	2	5
Sept. 19	396 . . .	10	0	0	Oct. 10	449 . . .	1	0	0
" "	397 . . .	1	0	0	" 11	450 . . .	2	2	0
" 20	398 . . .	5	0	0	" "	451 . . .	0	10	0
" "	399 . . .	0	5	0	" "	452 . . .	2	2	0
" "	400 . . .	1	0	0	" "	453 . . .	1	0	0
" "	401 . . .	0	5	0	" 12	454 . . .	3	3	0
" 23	402 . . .	1	1	0	" "	455 . . .	0	5	0
" "	403 . . .	16	0	0	" 14	456 . . .	1	0	0
" "	404 . . .	1	0	0	" 15	457 . . .	0	10	0
" 24	405 . . .	0	12	4	" "	458 . . .	0	5	0
" "	406 . . .	0	10	0	" "	459 . . .	1	0	0
" "	407 . . .	0	10	0	" "	460 . . .	1	0	0
" 27	408 . . .	0	5	0	" "	461 . . .	1	0	0
" "	409 . . .	0	5	0	" "	462 . . .	1	0	0
" "	410 . . .	0	5	0	" "	463 . . .	2	0	0
" "	411 . . .	1	0	0	" "	464 . . .	1	0	0
" 30	412 . . .	3	0	0	" 16	465 . . .	3	3	0
" "	413 . . .	1	0	0	" "	466 . . .	1	0	0
" "	414 . . .	1	1	0	" "	467 . . .	5	0	0
" "	415 . . .	0	10	0	" "	468 . . .	4	0	0
" "	416 . . .	0	10	0	" "	469 . . .	0	7	6
" "	417 . . .	0	17	2	" "	470 . . .	2	0	0
Oct. 1	418 . . .	2	2	0	" 18	471 . . .	5	5	0
" "	419 . . .	2	0	0	" "	472 . . .	1	0	0
" 3	420 . . .	0	12	6	" 19	473 . . .	3	0	0
" "	421 . . .	0	5	0	" "	474 . . .	10	10	0
" "	422 . . .	2	0	0	" "	475 . . .	2	0	0
" "	423 . . .	3	18	0	" "	476 . . .	1	0	0
" "	424 . . .	1	1	0	" "	477 . . .	0	10	0
" 4	425 . . .	0	10	6	" 21	478 . . .	10	0	0
" "	426 . . .	2	0	0	" "	479 . . .	1	0	0
" "	427 . . .	0	4	0	" "	480 . . .	1	1	0
" "	428 . . .	0	2	0	" 23	481 . . .	50	0	0
" "	429 . . .	0	10	0	" 24	482 . . .	0	10	0
" "	430 . . .	1	1	0	" "	483 . . .	4	15	0
" "	431 . . .	1	0	0	" 25	484 . . .	1	1	0
" 7	432 . . .	0	10	6	" "	485 . . .	2	0	0
" "	433 . . .	3	0	0	" "	486 . . .	1	0	0
" "	434 . . .	2	0	0	" 28	487 . . .	10	0	0
" "	435 . . .	1	0	0	" "	488 . . .	0	10	0
" "	436 . . .	0	10	0	" "	489 . . .	5	5	0
" 8	437 . . .	3	11	6	" "	490 . . .	1	0	0
" "	438 . . .	2	0	0	" 30	491 . . .	10	0	0
" "	439 . . .	5	0	0	" "	492 . . .	6	0	0
" "	440 . . .	1	0	0	" "	493 . . .	0	10	0
" "	441 . . .	25	0	0	" 31	494 . . .	0	2	6
" 8	442 . . .	40	0	0	" "	495 . . .	10	0	0
" "	443 . . .	10	0	0	" "	496 . . .	2	2	0
" "	444 . . .	2	0	0	" "	497 . . .	10	0	0
" 9	445 . . .	0	9	0	Nov. 1	498 . . .	5	0	0
" "	446 . . .	2	15	0	" "	499 . . .	1	2	0
" "	447 . . .	1	3	6	" "	500 . . .	5	0	0
" 10	448 . . .	2	0	0	" "	501 . . .	2	10	0
Carried forward		2436	2	5	Carried forward		2634	3	5

LIST OF DONATIONS

		No.	£ s. d.			No.	£ s. d.
Brought forward		2634	3 5	Brought forward		2879	10 5
Nov. 4	502	0 10 0		Nov. 26	555	2 0 0	
" "	503	0 2 6		" "	556	1 0 0	
" 5	504	0 2 6		" "	557	1 10 0	
" "	505	0 7 6		" "	558	1 7 0	
" "	506	1 0 0		" "	559	2 0 0	
" 6	507	5 0 0		" "	560	1 10 0	
" "	508	5 0 0		" "	561	0 5 0	
" 7	509	5 0 0		" "	562	0 10 0	
" "	510	3 0 0		" "	563	0 2 6	
" "	511	10 0 0		" "	564	2 18 0	
" "	512	0 3 0		" "	565	2 0 0	
" "	513	1 1 0		" "	566	10 0 0	
" 8	514	1 0 0		" "	567	1 0 0	
" 9	515	1 0 0		" "	568	1 0 0	
" 11	516	2 0 0		" "	569	1 0 0	
" 13	517	10 0 0		" "	570	0 5 0	
" "	518	0 5 0		" "	571	0 7 6	
" 15	519	3 2 6		" "	572	0 5 0	
" "	520	0 10 0		" "	573	0 15 0	
" "	521	1 0 0		" "	574	5 0 0	
" 16	522	20 0 0		" "	575	3 0 0	
" "	523	10 0 0		" "	576	0 10 0	
" "	524	0 5 0		" "	577	0 19 11	
" "	525	0 5 0		" 27	578	10 0 0	
" 18	526	10 0 0		" "	579	0 2 6	
" "	527	0 5 0		" "	580	5 0 0	
" "	528	1 0 0		" "	581	5 0 0	
" "	529	0 5 0		" "	582	0 5 0	
" 19	530	5 0 0		" "	583	0 5 0	
" "	531	0 10 0		" "	584	2 0 0	
" 20	532	10 0 0		" 28	585	0 5 6	
" "	533	10 0 0		" "	586	0 10 0	
" "	534	10 0 0		" "	587	2 0 0	
" "	535	5 0 0		" "	588	0 5 0	
" "	536	5 0 0		" "	589	1 0 0	
" "	537	1 0 0		" "	590	0 4 0	
" "	538	5 0 0		" "	591	0 5 0	
" "	539	0 5 0		" "	592	0 15 0	
" "	540	10 0 0		" 29	593	0 3 0	
" "	541	2 0 0		" "	594	10 0 0	
" "	542	1 1 0		" "	595	2 0 0	
" "	543	1 1 0		" "	596	1 0 0	
" 21	544	1 1 0		" "	597	3 0 0	
" 22	545	9 0 0		" 30	598	10 0 0	
" "	546	1 0 0		" "	599	1 13 0	
" "	547	5 0 0		" "	600	0 10 0	
" "	548	10 0 0		Dec. 2	601	0 10 6	
" "	549	5 0 0		" "	602	5 0 0	
" "	550	1 0 0		" "	603	5 0 0	
" "	551	2 0 0		" "	604	2 0 0	
" "	552	2 10 0		" "	605	1 12 6	
" 23	553	50 0 0		" "	606	1 0 0	
" "	554	0 15 0		" "	607	1 0 0	
Carried forward		2879	10 5	Carried forward		2991	1 4

TO GENERAL FUND.

113

				No.	£	s.	d.											
				Brought forward	2991	1	4											
Dec.	2	608	.	.	.	0	10	0	Dec.	20	661	.	.	.	20	0	0	
"	3	609	.	.	.	5	0	0	"	"	662	.	.	.	1	0	0	
"	"	610	.	.	.	1	0	0	"	"	663	.	.	.	2	2	0	
"	"	611	.	.	.	0	8	6	"	"	664	.	.	.	2	0	0	
"	"	612	.	.	.	0	1	0	"	21	665	.	.	.	1	0	0	
"	"	613 & gold ring	.	.	.	1	10	0	"	"	666	.	.	.	0	5	0	
"	"	614	.	.	.	0	10	0	"	"	667	.	.	.	3	3	0	
"	4	615	.	.	.	2	0	0	"	"	668	.	.	.	0	10	0	
"	"	616	.	.	.	2	2	0	"	"	669	.	.	.	1	0	0	
"	"	617	.	.	.	1	0	0	"	"	670	.	.	.	2	2	0	
"	"	618	.	.	.	0	10	0	"	23	671	.	.	.	10	0	0	
"	5	619	.	.	.	0	2	6	"	"	672	.	.	.	1	0	0	
"	"	620	.	.	.	30	0	0	"	"	673	.	.	.	0	3	0	
"	"	621	.	.	.	0	10	0	"	24	674	.	.	.	25	0	0	
"	"	622	.	.	.	5	0	0	"	"	675	.	.	.	0	10	0	
"	6	623	.	.	.	20	0	0	"	"	676	.	.	.	1	1	0	
"	"	624	.	.	.	3	0	0	"	"	677	.	.	.	0	3	0	
"	"	625	.	.	.	2	0	0	"	"	678	.	.	.	0	7	0	
"	"	626	.	.	.	1	0	0	"	26	679	.	.	.	5	15	0	
"	"	627	.	.	.	2	0	0	"	27	680	.	.	.	10	0	0	
"	7	628	.	.	.	20	0	0	"	"	681	.	.	.	5	0	0	
"	"	629	.	.	.	0	10	0	"	28	682	.	.	.	0	10	0	
"	"	630	.	.	.	1	0	0	"	"	683	.	.	.	0	10	0	
"	"	631	.	.	.	1	0	0	"	"	684	.	.	.	0	7	0	
"	"	632	.	.	.	3	0	0	"	"	685	.	.	.	1	0	0	
"	"	633	.	.	.	0	10	0	"	"	686	.	.	.	1	10	0	
"	"	634	.	.	.	0	2	0	"	30	687	.	.	.	2	2	0	
"	"	635	.	.	.	50	0	0	"	"	688	.	.	.	1	0	0	
"	10	636	.	.	.	20	0	0	"	"	689	.	.	.	5	0	0	
"	"	637	.	.	.	0	5	0	"	"	690	.	.	.	0	4	6	
"	"	638	.	.	.	1	0	0	"	"	691	.	.	.	0	10	0	
"	"	639	.	.	.	50	0	0	"	"	692	.	.	.	2	0	0	
"	11	640	.	.	.	1	0	0	"	31	693	.	.	.	0	5	0	
"	"	641	.	.	.	0	10	0	1879.									
"	"	642	.	.	.	0	5	0	Jan.	1	694	.	.	.	0	10	0	
"	12	643	.	.	.	5	0	0	"	"	695	.	.	.	0	5	0	
"	"	644	.	.	.	1	0	0	"	"	696	.	.	.	0	6	0	
"	13	645	.	.	.	0	10	0	"	2	697	.	.	.	2	2	0	
"	14	646	.	.	.	0	10	0	"	"	698	.	.	.	1	0	0	
"	"	647	.	.	.	1	0	0	"	"	699	.	.	.	10	0	0	
"	"	648	.	.	.	0	10	0	"	"	700	.	.	.	1	5	0	
"	"	649	.	.	.	0	12	6	"	"	701	.	.	.	3	7	6	
"	16	650	.	.	.	1	0	0	"	"	702	.	.	.	0	8	0	
"	17	651	.	.	.	1	0	0	"	"	703	.	.	.	2	0	0	
"	"	652	.	.	.	1	0	0	"	"	704	.	.	.	0	10	0	
"	"	653	.	.	.	6	0	0	"	"	705	.	.	.	1	1	0	
"	"	654	.	.	.	5	0	0	"	"	706	.	.	.	1	1	0	
"	18	655	.	.	.	20	0	0	"	3	707	.	.	.	1	9	0	
"	19	656	.	.	.	5	0	0	"	"	708	.	.	.	0	10	0	
"	"	657	.	.	.	1	0	0	"	"	709	.	.	.	1	0	0	
"	"	658	.	.	.	2	10	0	"	4	710	.	.	.	5	0	0	
"	"	659	.	.	.	0	10	0	"	"	711	.	.	.	5	0	0	
"	"	660	.	.	.	0	10	0	"	"	712	.	.	.	1	0	0	
Carried forward					3270	19	10	Carried forward					3415	13	10			

LIST OF DONATIONS

				£	s.	d.					£	s.	d.
Brought forward				3415	13	10	Brought forward				3629	19	10
Jan.	4	713	.	10	0	0	Jan.	25	766	.	2	0	0
"	6	714	.	1	0	0	"	"	767	.	0	5	0
"	"	715	.	1	0	0	"	27	768	.	1	1	0
"	7	716	.	20	0	0	"	"	769	.	2	10	0
"	"	717	.	0	10	0	"	"	770	.	0	10	0
"	"	718	.	0	10	6	"	"	771	.	2	2	0
"	"	719	.	1	0	0	"	"	772	.	5	0	0
"	"	720	.	1	0	0	"	"	773	.	0	6	0
"	"	721	.	1	0	0	"	"	774	.	2	0	0
"	"	722	.	0	5	0	"	28	775	.	2	10	0
"	"	723	.	5	0	0	"	"	776	.	0	10	0
"	8	724	.	10	0	0	"	"	777	.	5	0	0
"	"	725	.	1	0	0	"	"	778	.	0	10	0
"	"	726	.	0	8	0	"	"	779	.	1	0	0
"	"	727	.	0	15	0	"	"	780	.	2	2	0
"	9	728	.	1	0	0	"	"	781	.	0	2	6
"	"	729	.	1	0	0	"	"	782	.	0	10	0
"	"	730	.	1	0	0	"	"	783	.	1	1	0
"	"	731	.	1	1	0	"	"	784	.	2	0	0
"	"	732	.	10	5	0	"	"	785	.	0	10	0
"	10	733	.	5	0	0	"	"	786	.	2	0	0
"	"	734	.	2	0	0	"	29	787	.	1	0	0
"	"	735	.	5	0	0	"	"	788	.	2	0	0
"	"	736	.	0	1	0	"	"	789	.	20	0	0
"	11	737	.	0	2	3	"	"	790	.	5	0	0
"	"	738	.	1	0	0	"	"	791	.	1	0	0
"	13	739	.	4	0	0	"	"	792	.	2	0	0
"	14	740	.	1	0	0	"	"	793	.	1	1	0
"	"	741	.	3	0	0	"	"	794	.	0	10	0
"	"	742	.	1	8	0	"	"	795	.	1	1	0
"	"	743	.	0	2	0	"	"	796	.	2	2	0
"	15	744	.	3	0	0	"	"	797	.	5	0	0
"	"	745	.	5	0	0	"	"	798	.	10	0	0
"	16	746	.	10	0	0	"	"	799	.	5	0	0
"	"	747	.	2	2	0	"	"	800	.	1	0	7
"	"	748	.	5	0	0	"	"	801	.	0	4	9
"	17	749	.	10	0	0	"	"	802	.	2	2	0
"	18	750	.	2	2	0	"	"	803	.	25	0	0
"	"	751	.	5	5	0	"	"	804	.	5	0	0
"	"	752	.	5	0	0	"	"	805	.	5	0	0
"	"	753	.	20	0	0	"	"	806	.	0	5	0
"	20	754	.	25	0	0	"	"	807	.	5	0	0
"	"	755	.	10	0	0	"	"	808	.	0	10	0
"	"	756	.	1	0	0	"	30	809	.	1	1	0
"	"	757	.	1	5	0	"	"	810	.	3	0	0
"	21	758	.	1	0	0	"	"	811	.	3	0	0
"	23	759	.	1	0	0	"	"	812	.	1	0	0
"	"	760	.	0	2	6	"	"	813	.	1	0	0
"	"	761	.	2	0	0	"	"	814	.	0	7	6
"	"	762	.	10	0	0	"	"	815	.	2	0	0
"	24	763	.	0	2	6	"	"	816	.	0	5	0
"	"	764	.	2	17	3	"	"	817	.	0	5	0
"	"	765	.	2	2	0	"	"	818	.	20	0	0
Carried forward				3629	19	10	Carried forward				3795	4	2

TO GENERAL FUND.

115

		No.	£	s.	d.			No.	£	s.	d.
Brought forward			3795	4	2	Brought forward			3911	8	2
Jan.	30	819 . . .	1	0	0	Feb.	6	872 . . .	5	0	0
"	"	820 . . .	2	0	0	"	"	873 . . .	2	0	0
"	"	821 . . .	2	0	0	"	"	874 . . .	50	0	0
"	"	822 . . .	0	10	0	"	"	875 . . .	1	0	0
"	"	823 . . .	1	0	0	"	7	876 . . .	1	0	0
"	31	824 . . .	1	0	0	"	"	877 . . .	1	10	0
"	"	825 . . .	0	5	0	"	"	878 . . .	1	0	0
"	"	826 . . .	0	10	0	"	"	879 . . .	0	10	0
"	"	827 . . .	0	15	0	"	"	880 . . .	3	0	0
"	"	828 . . .	1	0	0	"	"	881 . . .	1	0	0
"	"	829 . . .	0	6	0	"	"	882 . . .	0	10	0
"	"	830 . . .	1	10	0	"	8	883 . . .	2	0	0
"	"	831 . . .	0	2	6	"	"	884 . . .	2	10	0
"	"	832 . . .	2	0	0	"	"	885 . . .	5	0	0
"	"	833 . . .	1	0	0	"	"	886 . . .	0	10	0
"	"	834 . . .	5	0	0	"	"	887 . . .	1	0	0
"	"	835 . . .	0	10	0	"	"	888 . . .	2	0	0
"	"	836 . . .	5	0	0	"	10	889 . . .	0	7	0
Feb.	1	837 . . .	0	10	0	"	"	890 . . .	0	3	6
"	"	838 . . .	2	0	0	"	"	891 . . .	2	0	0
"	"	839 . . .	3	0	0	"	"	892 . . .	50	0	0
"	"	840 . . .	1	0	0	"	11	893 . . .	10	0	0
"	"	841 . . .	2	0	0	"	"	894 . . .	50	0	0
"	"	842 . . .	1	1	0	"	"	895 . . .	0	10	0
"	"	843 . . .	0	2	6	"	"	896 . . .	2	0	0
"	"	844 . . .	0	5	0	"	"	897 . . .	1	0	0
"	"	845 . . .	1	10	0	"	"	898 . . .	1	0	0
"	"	846 . . .	5	0	0	"	"	899 . . .	0	2	6
"	"	847 . . .	1	0	0	"	12	900 . . .	3	0	0
"	"	848 . . .	1	0	0	"	"	901 . . .	1	0	0
"	"	849 . . .	1	0	0	"	"	902 . . .	2	0	0
"	3	850 . . .	10	0	0	"	"	903 . . .	1	1	0
"	"	851 . . .	0	10	0	"	"	904 . . .	1	0	0
"	"	852 . . .	1	10	0	"	"	905 . . .	0	10	0
"	"	853 . . .	2	0	0	"	"	906 . . .	1	1	0
"	"	854 . . .	25	0	0	"	"	907 . . .	0	10	0
"	"	855 . . .	5	0	0	"	"	908 . . .	1	0	0
"	"	856 . . .	1	1	0	"	"	909 . . .	2	0	0
"	4	857 . . .	5	0	0	"	"	910 . . .	0	10	0
"	"	858 . . .	0	5	0	"	"	911 . . .	50	0	0
"	"	859 . . .	1	0	0	"	13	912 . . .	10	0	0
"	"	860 . . .	0	10	0	"	"	913 . . .	8	0	0
"	"	861 . . .	2	0	0	"	"	914 . . .	0	10	0
"	"	862 . . .	0	10	0	"	"	915 . . .	1	1	0
"	5	863 . . .	0	1	0	"	"	916 . . .	5	0	0
"	"	864 . . .	1	0	0	"	"	917 . . .	1	0	0
"	6	865 . . .	4	0	0	"	"	918 . . .	0	10	6
"	"	866 . . .	4	0	0	"	"	919 . . .	1	1	0
"	"	867 . . .	0	10	0	"	"	920 . . .	2	0	0
"	"	868 . . .	1	0	0	"	"	921 . . .	5	0	0
"	"	869 . . .	5	0	0	"	14	922 . . .	1	0	0
"	"	870 . . .	1	0	0	"	"	923 . . .	1	1	0
"	"	871 . . .	0	10	0	"	"	924 . . .	1	0	0
Carried forward			3911	8	2	Carried forward			4208	16	8

LIST OF DONATIONS

		No.	£	s.	d.			No.	£	s.	d.
		Brought forward	4208	16	8			Brought forward	4339	14	2
Feb.	14	925 . . .	0	10	0	Mar.	13	978 . . .	1	0	0
"	15	926 . . .	0	10	0	"	14	979 . . .	1	0	0
"	"	927 . . .	1	0	0	"	"	980 . . .	1	0	0
"	17	928 . . .	1	10	0	"	"	981 . . .	10	0	0
"	18	929 . . .	5	0	0	"	"	982 . . .	2	2	0
"	"	930 . . .	1	0	0	"	"	983 . . .	0	10	0
"	"	931 . . .	0	10	0	"	"	984 . . .	3	0	0
"	"	932 . . .	5	0	0	"	"	985 . . .	0	5	0
"	19	933 . . .	12	9	6	"	17	986 . . .	5	0	0
"	"	934 . . .	10	0	0	"	"	987 . . .	5	0	0
"	"	935 . . .	0	10	0	"	"	988 . . .	15	0	0
"	"	936 . . .	3	10	0	"	18	989 . . .	10	0	0
"	"	937 . . .	0	5	0	"	19	990 . . .	2	2	0
"	"	938 . . .	0	2	6	"	"	991 . . .	1	0	0
"	"	939 . . .	0	10	0	"	"	992 . . .	0	2	6
"	20	940 . . .	0	10	0	"	"	993 . . .	15	0	0
"	"	941 . . .	2	2	0	"	"	994 . . .	0	3	6
"	"	942 . . .	5	0	0	"	20	995 . . .	3	0	0
"	"	943 . . .	0	5	0	"	21	996 . . .	0	10	0
"	"	944 "In Memoriam"	0	15	0	"	"	997 . . .	2	2	0
"	21	945 . . .	25	0	0	"	"	998 . . .	2	0	6
"	"	946 . . .	0	5	0	"	"	999 . . .	5	0	0
"	22	947 . . .	0	5	0	"	24	1000 . . .	2	0	0
"	"	948 . . .	3	0	0	"	"	1001 . . .	5	0	0
"	24	949 . . .	2	0	0	"	"	1002 . . .	0	2	6
"	25	950 . . .	1	0	0	"	"	1003 . . .	1	1	0
"	"	951 . . .	1	0	0	"	"	1004 . . .	1	0	0
"	26	952 . . .	5	0	0	"	"	1005 . . .	10	0	0
"	27	953 . . .	0	5	0	"	"	1006 . . .	10	0	0
Mar.	1	954 . . .	5	0	0	"	"	1007 . . .	1	0	0
"	"	955 . . .	0	13	0	"	25	1008 . . .	2	0	0
"	3	956 . . .	1	0	0	"	"	1009 . . .	2	0	0
"	"	957 . . .	0	10	0	"	"	1010 . . .	3	0	0
"	"	958 . . .	0	10	0	"	"	1011 . . .	10	0	0
"	"	959 . . .	0	10	0	"	"	1012 . . .	0	3	0
"	4	960 . . .	0	1	0	"	"	1013 . . .	0	1	0
"	"	961 . . .	2	2	0	"	26	1014 . . .	0	5	0
"	6	962 . . .	0	6	0	"	"	1015 . . .	0	5	0
"	"	963 . . .	1	0	0	"	"	1016 . . .	3	0	0
"	"	964 . . .	2	0	0	"	"	1017 . . .	0	5	0
"	7	965 . . .	2	2	0	"	"	1018 . . .	0	2	0
"	"	966 . . .	0	5	0	"	"	1019 . . .	10	0	0
"	"	967 . . .	1	1	0	"	"	1020 . . .	25	0	0
"	"	968 . . .	1	0	0	"	"	1021 . . .	0	10	0
"	8	969 . . .	1	0	0	"	"	1022 . . .	0	5	0
"	"	970 . . .	1	0	0	"	"	1023 . . .	1	0	0
"	"	971 . . .	2	2	0	"	"	1024 . . .	0	2	0
"	11	972 . . .	5	0	0	"	"	1025 . . .	4	0	0
"	13	973 . . .	0	10	0	"	"	1026 . . .	0	1	0
"	"	974 . . .	2	2	0	"	"	1027 . . .	0	1	0
"	"	975 . . .	1	1	0	"	"	1028 . . .	2	0	0
"	"	976 . . .	11	0	0	"	"	1029 . . .	0	10	0
"	"	977 . . .	0	8	6	"	"	1030 . . .	10	0	0
		Carried forward	4339	14	2			Carried forward	4529	5	2

TO GENERAL FUND.

117

	No.	£	s.	d.		No.	£	s.	d.
	Brought forward	4529	3	2		Brought forward	4684	0	2
Mar. 26	1031 . . .	50	0	0	Mar. 29	1054 . . .	0	5	0
" 27	1032 . . .	50	0	0	" "	1055 . . .	3	3	6
" "	1033 . . .	1	10	0	" "	1056 . . .	0	4	0
" "	1034 . . .	0	2	0	" "	1057 . . .	0	5	0
" "	1035 . . .	1	1	0	" "	1058 . . .	5	0	0
" "	1036 . . .	0	5	0	" "	1059 . . .	1	0	0
" "	1037 . . .	10	0	0	" "	1060 . . .	5	0	0
" "	1038 . . .	0	5	0	" "	1061 . . .	0	2	0
" "	1039 . . .	5	0	0	" "	1062 . . .	0	5	0
" 28	1040 . . .	2	2	0	" 31	1063 . . .	0	3	0
" "	1041 . . .	0	5	0	" "	1064 . . .	1	0	0
" "	1042 . . .	1	0	0	" "	1065 . . .	0	10	0
" "	1043 . . .	0	10	0	" "	1066 . . .	1	0	0
" "	1044 . . .	1	0	0	" "	1067 . . .	0	10	0
" "	1045 . . .	1	1	0	" "	1068 . . .	2	0	0
" "	1046 . . .	1	1	0	" "	1069 . . .	5	0	0
" "	1047 . . .	25	0	0	" "	1070 . . .	10	0	0
" "	1048 . . .	0	2	6	" "	1071 . . .	10	3	6
" "	1049 . . .	0	10	6	" "	1072 . . .	5	0	0
" 29	1050 . . .	1	0	0	" "	1073 . . .	0	5	0
" "	1051 . . .	1	0	0	" "	1074 . . .	0	10	0
" "	1052 . . .	1	0	0	" "	1075 . . .	5	0	0
" "	1053 . . .	1	0	0	" "	1076 . . .	0	10	0
Carried forward		4684	0	2	Total		4740	16	2

ANONYMOUS DONATIONS.

	£	s.	d.		£	s.	d.
June 26	0	4	0	Brought forward	6	9	6
July 29 Day in Country	1	4	0	Nov. 25 A Widow for			
Aug. 1 Day in Country	2	4	0	the good work	1	10	0
" 9	0	2	6	" "	0	7	6
" 14 Day in Country	1	0	0	Dec. 11	0	10	0
" 16	0	10	0	Jan. 24 Per <i>Word and</i>			
Sept. 27	1	0	0	<i>Work</i>	0	10	0
Nov. 9 From a Gover-				" 27 Stoke Newington	0	2	0
ness	0	5	0	Feb. 4 A Friend.	0	5	0
Carried forward				Total			
				9 14 0			

LIST OF DONATIONS

RECEIVED ON BEHALF OF THE BUILDING FUND,

FROM APRIL 1ST, 1878, TO APRIL 1ST, 1879,

For which Numbered Receipts have been sent to Donors.

1878.	No.	£	s.	d.		No.	£	s.	d.
April 5	1 . . .	500	0	0		Brought forward	2310	6	6
" 8	2 . . .	1	0	0	July 25	44 . . .	2	0	0
" 9	3 . . .	25	0	0	" 29	45 . . .	1	0	0
May 8	4 . . .	1000	0	0	Aug. 1	46 . . .	0	1	6
" 20	5 . . .	50	0	0	" "	47 . . .	0	10	0
" 25	6 . . .	0	5	0	" "	48 . . .	0	10	0
June 15	7 . . .	30	0	0	" "	49 . . .	2	0	0
" "	8 . . .	20	0	0	" 13	50 . . .	20	0	0
" 20	9 . . .	10	10	0	" "	51 . . .	2	10	0
" 22	10 . . .	5	0	0	" "	52 . . .	0	5	0
" "	11 . . .	1	0	0	" "	53 . . .	0	10	0
" "	12 . . .	0	5	0	" "	54 . . .	0	10	0
" "	13 . . .	0	5	0	" "	55 . . .	0	10	0
" 25	14 . . .	0	10	0	" "	56 . . .	0	2	0
" "	15 . . .	2	0	0	" "	57 . . .	0	2	0
" 26	16 . . .	0	1	0	" 16	58 . . .	1	0	0
" "	17 . . .	1	0	0	" "	59 . . .	0	5	0
" 28	18 . . .	500	0	0	" "	60 . . .	10	0	0
" "	19 . . .	5	5	0	" "	61 . . .	5	0	0
" "	20 . . .	0	1	0	" "	62 . . .	0	10	0
" "	21 . . .	1	0	0	" "	63 . . .	5	0	0
" 20	22 . . .	5	0	0	" "	64 . . .	10	0	0
" "	23 . . .	5	0	0	" "	65 . . .	2	0	0
July 1	24 . . .	0	5	0	" "	66 . . .	5	0	0
" "	25 . . .	0	1	0	" "	67 . . .	2	0	0
" 2	26 . . .	25	0	0	" "	68 . . .	10	0	0
" "	27 . . .	0	5	0	" 19	69 . . .	1	1	0
" "	28 . . .	0	5	0	" "	70 . . .	5	0	0
" 3	29 . . .	2	0	0	" "	71 . . .	0	5	0
" "	30 . . .	0	7	6	" "	72 . . .	2	2	0
" "	31 . . .	3	0	0	" 22	73 . . .	0	10	0
" 5	32 . . .	10	10	0	" "	74 . . .	1	0	0
" "	33 . . .	20	0	0	" "	75 . . .	0	15	0
" 7	34 . . .	1	0	0	" "	76 . . .	100	0	0
" "	35 . . .	50	0	0	" 23	77 . . .	0	3	6
" "	36 . . .	0	1	0	" 26	78 . . .	5	0	0
" 11	37 . . .	5	0	0	" "	79 . . .	1	0	0
" "	38 . . .	1	0	0	" "	80 . . .	1	0	0
" 13	39 . . .	1	10	0	" "	81 . . .	0	10	0
" "	40 . . .	6	0	0	" "	82 . . .	1	0	0
" "	41 . . .	0	10	0	" "	83 . . .	0	4	0
" 17	42 . . .	20	0	0	" "	84 . . .	1	0	0
" "	43 . . .	0	10	0	" "	85 . . .	0	7	0
Carried forward		2310	6	6	Carried forward		2512	9	6

DONATIONS TO BUILDING FUND.

119

		No.	£ s. d.			No.	£ s. d.
Brought forward			2512 9 6	Brought forward			3785 1 6
Aug. 27	86		2 0 0	Nov. 21	139		1 0 0
" "	87		0 10 0	" "	140		10 0 0
" "	88		5 0 0	" "	141		1 1 0
" "	89		1000 0 0	" "	142		0 5 0
" 30	90		2 0 0	" "	143		1 0 0
" "	91	" Nemo"	100 0 0	" "	144		5 5 0
" "	92		0 5 0	" "	145		1 0 0
" "	93		0 16 6	" "	146		0 12 0
" "	94		0 10 0	" "	147		5 0 0
" "	95		1 0 0	" "	148		10 0 0
" "	96		1 0 0	" "	149		1 0 0
" "	97		0 5 0	" "	150		2 0 0
Sept. 3	98		1 0 0	" "	151		4 0 0
" 6	99		3 0 0	" "	152		5 0 0
" "	100		10 0 0	" "	153		5 0 0
" "	101		0 5 0	" "	154		2 10 0
" 9	102		0 2 6	" "	155		10 0 0
" 17	103		2 0 0	" "	156		2 0 0
" "	104		0 5 0	" "	157		2 0 0
" 20	105		5 0 0	" "	158		24 0 0
" "	106		10 0 0	" "	159		1 0 0
" "	107		2 5 0	" "	160		2 2 0
" 27	108		10 0 0	" "	161		0 10 0
" "	109		3 0 0	" "	162		0 10 0
" 30	110		0 5 0	" "	163		2 2 0
" "	111		5 0 0	" "	164		1 1 0
Oct. 2	112		1 0 0	" 22	165		61 0 7
" "	113		2 2 0	" "	166		1 0 0
" "	114		5 0 0	" "	167		6 2 6
" "	115		1 1 0	" "	168		10 0 0
" 7	116		2 0 0	" "	169		1 0 0
" "	117		3 0 0	" "	170		0 1 0
" 8	118		5 0 0	" "	171		1 0 0
" "	119		1 1 0	" "	172		5 0 0
" "	120			" "	173		10 0 0
" "	121		1 0 0	" "	174		10 10 0
" "	122		20 0 0	" "	175		1 0 0
" "	123		0 10 0	" "	176		3 5 0
" "	124		0 10 0	" "	177		2 5 6
" "	125		1 1 0	" "	178		1 0 0
" "	126		5 0 0	" "	179		0 5 0
" "	127		2 0 0	" "	180		0 5 0
" "	128		0 10 0	" "	181		0 10 0
" "	129		10 0 0	" "	182		2 10 0
Nov. 19	130		20 0 0	" "	183		1 0 0
" 20	131		2 2 0	" "	184		0 8 0
" "	132		1 0 0	" "	185		2 0 0
" "	133		1 1 0	" "	186		1 0 0
" "	134		2 0 0	" "	187		1 0 0
" "	135		5 0 0	" "	188		2 2 0
" "	136		5 0 0	" 23	189		1 1 0
" "	137		10 0 0	" "	190		1 0 0
" 21	138		0 5 0	" "	191		1 0 0
Carried forward			3785 1 6	Carried forward			4012 5 1

LIST OF DONATIONS

No.				£	s.	d.	No.				£	s.	d.				
Brought forward				4012	5	1	Brought forward				4157	18	9				
Nov.	23	192	.	.	.	1	0	0	Nov.	30	245	.	.	.	2	0	0
"	"	193	.	.	.	1	1	0	"	"	246	.	.	.	0	10	0
"	"	194	.	.	.	5	0	0	"	"	247	.	.	.	0	7	0
"	"	195	.	.	.	5	0	0	"	"	248	.	.	.	5	0	0
"	"	196	.	.	.	0	10	0	"	"	249	.	.	.	0	5	0
"	"	197	.	.	.	0	10	0	"	"	250	.	.	.	0	5	0
"	"	198	.	.	.	5	0	0	"	"	251	.	.	.	1	0	0
"	"	199	.	.	.	2	0	0	Dec.	2	252	.	.	.	5	0	0
"	"	200	.	.	.	0	5	0	"	"	253	.	.	.	1	0	0
"	"	201	.	.	.	5	0	0	"	"	254	.	.	.	0	2	6
"	"	202	.	.	.	1	1	0	"	"	255	.	.	.	0	2	6
"	"	203	.	.	.	0	15	7	"	"	256	.	.	.	0	10	0
"	"	204	.	.	.	1	0	0	"	"	257	.	.	.	1	0	0
"	25	205	.	.	.	0	5	0	"	"	258	.	.	.	0	5	0
"	"	206	.	.	.	5	0	0	"	"	259	.	.	.	2	0	0
"	"	207	.	.	.	0	10	0	"	"	260	.	.	.	0	2	6
"	"	208	.	.	.	0	5	0	"	"	261	.	.	.	0	2	0
"	"	209	.	.	.	1	0	0	"	"	262	.	.	.	1	10	0
"	"	210	.	.	.	0	10	0	"	"	263	.	.	.	0	10	0
"	"	211	.	.	.	1	0	0	"	"	264	.	.	.	1	0	0
"	"	212	.	.	.	1	0	0	"	"	265	.	.	.	1	0	0
"	"	213	.	.	.	0	5	0	"	"	266	.	.	.	1	0	0
"	"	214	.	.	.	5	0	0	"	3	267	.	.	.	2	0	0
"	"	215	.	.	.	1	0	0	"	"	268	.	.	.	3	0	0
"	"	216	.	.	.	10	0	0	"	"	269	.	.	.	5	5	0
"	"	217	.	.	.	25	0	0	"	"	270	.	.	.	5	0	0
"	26	218	.	.	.	5	0	0	"	"	271	.	.	.	0	15	0
"	"	219	.	.	.	5	0	0	"	"	272	.	.	.	0	10	0
"	"	220	.	.	.	1	1	0	"	"	273	.	.	.	5	0	0
"	"	221	.	.	.	5	0	0	"	4	274	.	.	.	0	10	0
"	"	222	.	.	.	0	5	0	"	"	275	.	.	.	1	0	0
"	"	223	.	.	.	10	0	0	"	"	276	.	.	.	25	0	0
"	"	224	.	.	.	0	10	1	"	"	277	.	.	.	2	19	0
"	"	225	.	.	.	5	0	0	"	5	278	.	.	.	0	7	4
"	"	226	.	.	.	1	0	0	"	"	279	.	.	.	0	5	0
"	"	227	.	.	.	1	0	0	"	"	280	.	.	.	20	0	0
"	27	228	.	.	.	1	0	0	"	"	281	.	.	.	20	0	0
"	"	229	.	.	.	5	0	0	"	6	282	.	.	.	2	15	0
"	"	230	.	.	.	3	0	0	"	"	283	.	.	.	0	2	6
"	"	231	.	.	.	1	0	0	"	"	284	.	.	.	5	0	0
"	"	232	.	.	.	0	5	0	"	"	285	.	.	.	2	0	0
"	28	233	.	.	.	1	0	0	"	7	286	.	.	.	1	0	0
"	"	234	.	.	.	0	15	0	"	"	287	.	.	.	1	0	0
"	"	235	.	.	.	2	0	0	"	"	288	.	.	.	0	2	6
"	"	236	.	.	.	0	5	0	"	"	289	.	.	.	3	0	0
"	"	237	.	.	.	0	10	0	"	"	290	.	.	.	50	0	0
"	"	238	.	.	.	0	5	0	"	"	291	.	.	.	0	10	0
"	"	239	.	.	.	1	0	0	"	"	292	.	.	.	2	2	6
"	"	240	.	.	.	0	10	0	"	"	293	.	.	.	30	0	0
"	"	241	.	.	.	1	0	0	"	10	294	.	.	.	0	5	0
"	29	242	.	.	.	5	0	0	"	"	295	.	.	.	1	0	0
"	30	243	.	.	.	0	10	0	"	"	296	.	.	.	0	1	0
"	"	244	.	.	.	10	0	0	"	"	297	.	.	.	100	0	0
Carried forward				4157	18	9	Carried forward				4473	0	1				

TO BUILDING FUND.

121

	No.	£	s.	d.		No.	£	s.	d.
	Brought forward	4473	0	1		Brought forward	4598	9	1
Dec. 11	298 . . .	2	0	0	Dec. 18	313 . . .	2	0	0
" "	299 . . .	0	5	0	" 19	314 . . .	5	0	0
" "	300 . . .	0	2	0	" "	315 . . .	1	0	0
" "	301 . . .	0	5	0	" "	316 . . .	5	0	0
" "	302 . . .	5	0	0	" "	317 . . .	5	0	0
" "	303 . . .	1	10	0	" "	318 . . .	2	13	6
" 13	304 . . .	1	0	0	" 23	319 . . .	0	10	0
" "	305 . . .	0	3	0	" 26	320 . . .	1	1	0
" "	306 . . .	0	5	0	" "	321 . . .	0	10	0
" "	307 . . .	2	2	0	Jan. 1	322 . . .	1	0	0
" 14	308 . . .	0	5	0	" 4	323 . . .	5	0	0
" "	309 . . .	2	2	0	" 14	324 . . .	1	0	0
" 16	310 . . .	100	0	0	" 30	325 . . .	1	0	0
" "	311 . . .	10	0	0	Feb. 1	326 . . .	1	0	0
" 17	312 . . .	0	10	0	" 7	327 . . .	2	0	0
Carried forward		4598	9	1			£4632	3	7

ANONYMOUS.

		£	s.	d.			£	s.	d.
June	22	.	.	.		Brought forward	1	15	6
"	29, J. E. J., Norwich	0	1	0	Aug.	27	5	0	0
July	5	.	.	.	Oct.	8, A Friend	1	1	0
"	6	.	.	.	"	16, R. H.	1	0	0
"	7	.	.	.	Nov.	20	0	2	6
"	22, J. L., Norwich	0	10	0	"	" Mrs. Thompson	1	0	0
Aug.	13	.	.	.	"	23	0	10	0
"	14	.	.	.	"	"	0	10	0
Carried forward		1	15	6			£10	19	0

CASH ACCOUNT OF THE EAST LONDON INSTITUTE

For the Year ending

DR.

1878.

1878.	£	s.	d.	£	s.	d.	£	s.	d.
March 31. To Balance in hand and at Bank							17	2	9

1879.

March 31.	„	*Donations, as per list	.	.	.	.	4740	16	2
-----------	---	-------------------------	---	---	---	---	------	----	---

„ Anonymous Donations	9 14 0
-------------------------------	--------

4750 10 2

„ Legacy from Mr. William Chapman Hewitson . . .	500	0	0
--	-----	---	---

5250 10 2

„ Donations from members of Passage and Outfit

Association	471 16 0
-----------------------	----------

„ Donations towards the Livingstone Inland Mission . 205 0 0

„ Contributions towards expenses of Maquba Sitwana	13	7	0
--	----	---	---

690 3 0

„ Special Donations for fees of Medical Students at the London

Hospital

145 0 0

,, Repayments on account of Board, Books, Publications, etc., sale

of stock at Cliff, and collections at Mission Halls . . .	496	1	2
---	-----	---	---

£6598 17 1

* £65 of above contributed by Students and their friends.

AND HULME CLIFF COLLEGE, CURBAR,

March 31st, 1879.

Cr.		ORDINARY INSTITUTE EXPENSES.					
1879.			£	s	d.	£	s. d.
March 31.	By Rent and Taxes		274	14	8		
	„ Books, Maps, Diagrams, and Lantern expenses		134	2	0		
	„ Postage and Stationery		76	18	3½		
	„ Salaries: Tutors, Assistant Secretary, Clerk, Farmer, House-Servants, etc.		792	11	5		
	„ Board		2074	14	11		
	„ Clothing for Students		98	15	8		
	„ Washing		169	2	5½		
	„ Coals and light		107	10	1		
	„ Travelling and Holiday expenses of 70 Students		227	8	8		
	„ Travelling expenses of Director in tours on behalf of the Institute		22	2	0		
	„ Miscellaneous expenses		23	1	7		
	„ Expenses of Farm and Garden at Cliff		159	19	3		
	„ Medical attendance in London and at Cliff		48	11	7		
	„ Bank Charges		6	16	9		
						4216	9 4

SPECIAL EXPENSES.

By Builders' Repairs	133	17	0		
„ Printing and Advertisements	86	18	10		
„ Furniture, House Linen, China, and Cutlery	197	0	10		
„ Printing and issue of Periodicals and Reports	251	13	7		
„ Removal of Furniture, Carriage of Goods, etc.	15	0	0		
„ Fees for training two Medical Students at the London Hospital (met by special contribution)	145	0	0		
„ Remittances to Mr. Paterson, India	50	0	0		
„ Remittances to Maquba Sitwana, Illovo	13	7	0		
„ Remittances to the widow of late Tutor (Rev. Anson J. Towell)	44	3	4		
				912	0 7

EXPENSES OF HOME MISSIONS.

By Mission to Seamen afloat, Cutter <i>Evangelist</i>	37	4	0		
„ Mission work at Harley Hall	59	4	11		
„ Mission work at Saxon Road Hall (including purchase of Harmonium)	89	19	4		
„ Mission work at Devas Street, Bromley	7	10	0		
„ Mission work at George Street, Bromley	18	7	3		
„ Expenses of Ben Jonson Sunday School	47	10	5		
„ General evangelistic work	128	16	5		
„ Bible-woman's Salary	41	0	0		
				429	12 4

PASSAGE AND OUTFIT EXPENSES.

By Contributions towards Livingstone Inland Mission	205	0	0		
„ Contributions towards Passage and Outfit of Messrs. House, Telford, Johnston, Kludgeon, Mr. and Mrs. Zeytoun, Mr. and Mrs. Vickers, Mr. Towner, Richards, etc.	487	0	1		
				692	0 1
„ Balance at Bank	255	17	5	£6280	2 4
„ Cash Balance in hand	62	17	4		
				318	14 9
				£6598	17 1

We have examined the above Account, together with the Bankers' Pass Book and the Vouchers, and find it correct.
 1, FINSBURY CIRCUS, E.C., June 30, 1879.

THEODORE JONES, HILL & CO.

For the Year ending March 31st, 1879.

We have examined the above Account, together with the Bankers' Pass Book and the Vouchers, and find it correct.

1, FINSBURY CIRCUS, E.C., 30th June, 1879.

THEODORE JONES, HILL & CO.



27

